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A MODERN JAPANESE PROBLEM PLAY.

KOKORO.

A Drama in 4 Acts.

BY DR. T. KITASATO.*

INTRODUCTION.

This play, of which a complete translation is here given, is a modern problem play, dealing with some of the social questions of the Japan of to-day. Its author is a rising writer. Dr. T. Kitasato, a cousin of the famous scientist, has written drama, both in Japanese and German, and some of his productions in the latter language have already been acted on the boards of a theatre in Germany.

The present play was, I believe, not written for public performance, for which its lack of dramatic incidents seems to render it unsuitable. Its interest for us lies in the light which it throws on the manners and habits of thought of the Japanese in whose midst we live.

I think I can best introduce the play to my readers by giving them a short summary of its plot and contents.

As the curtain rises (or, rather, is drawn aside, according to the custom of the Japanese theatre), we find an elderly somewhat melancholy gentleman of the name of Sensui, in deep conversation with his nephew Hayashi Tomoo, on the subject of the Japanese custom of adoption.

When a Japanese is childless, or when, having children, he finds that they are not thoroughly suited to carry on the traditions of the family, and not likely to keep up its

* The Japanese edition is published by Shunyōdō, Tokyo, 1903.

good name, he can always make up for the deficiencies of blood by the adoption of a son or daughter from another family or from another branch of the same family. An adopted son is called *yōshi*: when a man has a daughter and adopts a son to marry his daughter, the adopted heir is called *mukoyōshi*. Sometimes a man adopts first a son and then a daughter to marry his son. In such cases the adopted pair are *fūfu yōshi*.

The old man Sensui is childless. Rather, I should say, he is apparently childless; for Sensui is a man with a past. Twenty years ago, he had lived as a student in the house of a family named Ōta. He had been encouraged in the hope that he would be adopted as *mukoyōshi* in the family; and he had fallen in love with Miss Masa, the daughter of the house, whom he looked upon as his future wife. The affection had been warmly reciprocated.

But fate was not propitious. When the old man Ōta died, and the family came together to select a *tzūsokunin* or successor to the family of Ōta, their choice fell not on Sensui, but on his fellow-student, the man who figures in the play as Ōta Michiyuki, and Sensui thus saw himself deprived of all his hopes. He did not inherit the property to which he had been taught to look forward, and, through his own cowardice and meanness, his sweetheart became the wife of his successful rival. Shortly after Masa's marriage, a child was born. It was Sensui's child, though he could not own it. It was palmed off on Ota as his own, chiefly through the instrumentality of an old servant, Matsushita, and grew up to be the heroine of the play, Ōta Hisako, a beautiful maiden, who has many virtues.

Sensui married shortly afterwards, (*a mariage de convenance*) with Toyo, a person who has no important role

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to play in the piece. Sensui's heart is never with Toyo, but always with Masa whom he has lost, and his unhappiness and restlessness are not diminished by the fact that the blessing of Heaven does not rest upon his home. One child after another is taken from them in infancy, and when the play opens the Sensuis are a childless and lonely couple, both of them looking with envy, and one with remorse as well, at the beautiful maiden growing up in Ota's family, who speaks of them as Uncle and Aunt.

The Sensuis have given hospitality to Toyo's nephew, Hayashi Tomoo, a young man of great promise, a student of the Imperial University. He has become as it were a son in the house, and Sensui conceives the hope that he may be able to atone for the past by adopting Tomoo, procuring Hisako for him as his wife, and thus providing himself with descendants of his blood to carry on the due rites of the ancestral worship which is so important in the eyes of the Japanese.*

* The case of adoption is put as follows :—

- a. It is '*sone iye wo omou Nippon no hifū*' 'an excellent device of family-loving Japan.' i.e. the perpetuity of the family name is secured by the practice. (p. 1.)
- b. '*Ato ga nakereba senzo no matsuri ga tuyuru de wa nai ka?*' If there is no heir the worship of the ancestors will fall to the ground. (p. 2.)
- c. '*Sore wa nochī wo omowanai hanashi da. Sore de wa sono fōdai ga konakute shinda ato wa, senzo rai no haka mo areshidai to iu hakano hanashi da,*' (p. 5.) i.e. the care of the family graves must be seen to ?

To this it is replied, that whilst (a) it is true that the modern custom of adoption does keep together the family, (b) the worship of ancestors is apt to degenerate into mere formalism when carried on by men who have taken the family name without having any of the family blood in their veins. An adopted son can never have the same feeling for his father that a real son has. And (c) that a man by the provisions of his will may endow a caretaker to look after his grave. It is not necessary to give a gravekeeper your name and property, as is done to an adopted son.

But the plan does not quite meet with Tomoo's favour. It is quite true that he is in love with Hisako, and that Hisako has shown him her affection by various little presents of her own handi-work. But Tomoo is a modern young man, with ideas on ancestor-worship and adoption. He feels that an adopted son can never have the same affection for the family ancestors as the son who has their blood in his veins. He considers that the worship of ancestors, carried on, as it is, by an adopted heir who is often not much better than a hireling, is apt to become a mere meaningless ceremonial, that if ancestor-worship merely means that on certain days the graves are trimmed, and adorned with flowers, and certain ceremonies observed, it would be far cheaper to make provision for a paid grave-keeper, than to give an outsider the right to inherit the family name and property in return for such trifling services. He is disposed to break more or less with the ancient customs. Toyo adds her entreaties to those of Sensui, but the matter is not settled when the conversation is abruptly ended by the advent of a visitor.

The visitor's name is Kurisu Tomita, a nephew of Ota's. He is a Christian preacher, contriving and ambitious, and Dr. Kitasato, who in other parts of the play speaks with full respect of Christianity, does not put him before us as a very attractive personage. Kurisu is very anxious to marry Hisako. A good pure-minded girl such as she is will, he thinks, make him an admirable wife, and help him in every way with his work. Hisako, however, is not to be won. *Kirai da yo, kono hito wa.....** is her muttered comment when he compliments her on a piece

* "I hate the fellow."

of work which he thinks she is doing as a Christmas gift for himself, but which is in reality being made for Tomoo.

Kurisu has unfortunately wormed out something of Sensui's secret, and he is not above making use of it in order to gain his own ends. He therefore comes to visit Tomoo, in the hopes of discovering the truth, in which case he intends turning his mind away from the pursuit of Hisako. He turns the conversation to the subject of illegitimacy, (a topic comparatively new to Japan where lax marriage customs and the practice of adoption made it in ancient times almost unknown), asks Tomoo pointedly if he has seen any signs of penitence in his friend Sensui, and later tries to sow the seeds of doubt even in Hisako's mind by impressing upon her the fact that even she was born in sin, and that even she must expect to have to bear the sins of her forefathers. He quotes Scripture to convince Hisako that she has been born as the heir of her parents' evil deeds, and is by no means satisfied when Hisako argues against him, and quotes Tomoo (the religion-less Tomoo) in support of the theory that man is born neither good or bad, and that he becomes good or bad according to the moral influences with which he is surrounded. Kurisu conceives it to be his duty now to warn Hisako solemnly against putting any confidence in Tomoo's views. Tomoo's words are fallacious. '*kore no hanashi wa suno no nye ni tateraretaru iye no gotoku, ishizuye uaki mono desu.*' "His words are devoid of foundation like a house built upon the sand." p. 46.

To this Hisako is prepared with a rejoinder; but the rejoinder is never made, the conversation being interrupted by the arrival of the old man Matsushita.

Matsushita, an old retainer of the Ota family, formerly

a steward (*kafu*) but now living, on a pension secretly paid to him by Sensui, in the same compound with the Otas, has come to consult Sensui on some question of gardening. Sensui has gone out, and Kurisu gets a chance of a *tête à tête* which he utilizes for extracting information.

It appears that when the former head of the Ota family had died, Sensui had been the favoured candidate of the immediate members of the family, both for the family headship and for the hand of Masa. But at the general council it was brought to light that the deceased himself had favoured Ota, and thus Ota was elected in spite of the wishes of the *uchikata*, and in spite of Masa's predilection for Sensui.

At the conclusion of this conversation, Masa herself comes on the stage, and there is a long dialogue between her and Kurisu, in which Masa begins by alluding to the Text-book Scandal which she believes to be impending over her husband. Kurisu adroitly turns the conversation to the happiness of families where the husband and wife have nothing to conceal from one another, and ends up by suggesting that it would be good for married couples to make a clean breast to each other of past flirtations and peccadilloes—a suggestion which so much alarms Masa that Kurisu is now quite sure of truth of his suspicions.

We are now introduced to Ota, the reputed father of Hisako. If Sensui has a sorrow for the past which fills him with vain regret, Ota has anxieties in the present which are weighing him down heavily. He is married to Masa, the lady who, twenty years before, had had an *amour* with Sensui which he knows nothing about. He supposes Hisako to be his own daughter, but he is much troubled because he has no other offspring.

In his despair he has sought for comfort outside his home, and has formed a secret *liaison* with another woman, whom he visits by stealth, and who has already borne a healthy boy child. But he finds it an extremely hard matter to keep two establishments going, and has got into distressing financial difficulties, when he is offered by an enterprising bookseller a sum of money as a *douceur* for recommending certain text-books for use in the schools which come under his care as a school inspector. This gives us the data for fixing the time at which the drama is supposed to be enacted: it will be in the memory of most persons that in the year 1903 the educational world in Japan was thrown into tremendous commotion by the celebrated "Text-book Scandal" in which scores of publishers, school-teachers, inspectors, and others, were involved. When the scene opens the disclosures have already been made, the stern hand of Justice has struck the culprits one after another with remarkable rapidity, and now Ota knows that not many days will elapse before his connexion with the trouble is brought to light. He had indeed done his best to resist the temptation, and naively acknowledges that had the bribe been a small one he should not have taken it. The size of the paper parcel left at his door had been too much for his virtue, and now, in his distress, he applies to Sensui, who at once in his own mind formulates a plan of which he imparts a portion only to Ota. After telling him something of his own troubles, of his childlessness and his hopes of adopting Tomoo and procuring Hisako for him as a wife, he suddenly makes a proposition. "If I succeed in saving you from the calamity now impending, will you give Hisako as wife to Tomoo? He is more than favour-

able to Tomoo, but Hisako is his only daughter, and the right thing would be for *him* to adopt a son to marry her: indeed both he and Masa had been intending to do so. At any rate, Masa, the daughter of the house, has more to say on the subject than he has, who was only adopted. Ota withholds his consent, therefore, for the present, until Masa's opinion can be ascertained. Eventually the two men make an agreement to this effect. Ota will give his consent provided that Masa is agreeable to the proposition, and Sensui himself will approach Masa and try to win her over. If everything goes well Ota will adopt his own illegitimate son as his heir, and so provide for the continuance of his family. In this way Sensui and Masa, after a separation of twenty years, meet once more to discuss such portions of Sensui's plan for saving Ota from calamity as Sensui sees fit to bring to light.* Masa† has a natural hesitation about parting with

* Sensui's mind may be seen from the soliloquy which he utters just before Masa comes in for her interview with him.

"The blotting out of sin! Ah! how much better it would be to be dead than to see this suffering. How often have I promised myself that I would make a clean breast of the whole thing to Ota, and let him abuse me as much as he liked.....indeed, it was only a few days ago that I came here with that intention. Had Hisako proved herself a bad hearted girl, it would not have mattered much.....and my sufferings would have been less. But to look upon that pure face, and to think that come what may she has to suffer for the sins of her parent.....This is indeed retribution!"

† She complains that her husband, Ota, has told her nothing of the trouble that is distressing him, though she suspects that it has something to do with the Text-Book Scandal; but she is more alarmed and distressed when Sensui looks her full in the face and says " You complain that your husband is not candid with you: pray, are there no secrets that you keep back from him?"

She is much touched when Sensui proposes that he be allowed to adopt Hisako as a wife for Tomoo, but does not like to commit herself by too prompt an acquiescence.

Hisako even to her former lover, and before any definite arrangement is made, Hisako enters and breaks up the interview.

In Act iii. we begin to get the *dénouement* of the plot. Ogawa O-hana, the mistress of Ota, is anxiously awaiting the coming of her lover. She is sick at heart, and is being waited upon by her old nurse to whom she confides her troubles. She has no other confidante because her own mother is too ill to be worried. The cause of her worry is that Ota, in accordance with the agreement made with *Sensui* in the previous act, has made a proposition to adopt her boy Ogawa Ichiro, as his heir. She knows this to be to the boy's worldly advantage, but, partly through her motherly instinct, and partly for other reasons she is inclined to refuse any offer which implies separation from her child. She has sent for her lover to talk the matter over and is impatiently awaiting his coming. In the meantime she carries on a long conversation with the old woman whom she addresses as *Baaya* or "Nurse", a conversation which throws a strong and interesting light on the ways of some Japanese women, and which serves to show how far apart the ideas of West and East are on many particulars of domestic life. The reader will surmise that the lover is Ota, but it is not so. She has a second lover, a dissolute student of the name of Sakai, whom she has come to love more than she does Ota, and from whom she fears to be obliged to separate herself in the event of accepting Ota's offer. Sakai has received her message, but has not hurried himself to come. A visit to the theatre has kept him from her, and when at last he does come, he is drunk.

When he hears of Ota's proposition, he strongly urges

O-hana to accept it. He has no love for the child, and when O-hana hopes to coax him into supporting her in her desire to retain the child, he strongly refuses to do so. He maintains that it is for the child's interest that Ota should have it, as he is better able to educate it than he is himself, accuses O-hana of loving her child as a she-monkey does, which clings to its young one's hand even in death, and, when O-hana replies that if that is the she-monkey's way of loving, the male monkey shows his love by flirting with others, he loses his temper, and tries to disclaim his child. "The child is not mine," he says, "it is Ota's and to Ota it must go." There is kinship in this case, but there is no natural affection. Tomoo's dislike of adoption and of ancestor worship carried on by fictitious descendants, is not justified in this case. Ota has a greater love for the child than its real parent Sakai has, but the child follows his instinct. Whilst Sakai and O-hana are still talking, and whilst O-hana is trying to persuade Sakai that the child is his, and that it resembles him in face and feature, Ota himself comes in. He has never seen Sakai before, and does not know who he is. The old nurse promptly declares that he is the doctor come to visit the old lady, but the boy Ichiro tells the whole truth, "Daddy," he says, "I am not that other gentleman's little boy, am I?"

Thus Ota finds that O-hana's child is after all not his and that there is no chance of his carrying out the whole of his bargain with Sensui. Sensui however has taken no step as yet to save Ota from impending ruin, and Ota is full of the most anxious fears about what is coming. At last the morrow comes and the storm breaks. Ota's name has appeared in the papers as a man connected with the

Text-book Scandal, and Kurisu at once comes to act the part of the candid friend and tell his Uncle Ota that he is ruined. He is full of spiritual sympathy and singularly devoid of practical help. He can only suggest remedies that can do no good, his mind runs on confession of sin at a moment when resolute action is of the utmost importance, and in his selfishness he forgets all about the sufferings of Ota's family, of Masa, who is prostrated with grief, and even of Hisako whom he professed to love. Now that the world looks on her as the daughter of a disgraced man, and now that he knows the stain that rests on her birth, his love is quite quenched, and he goes out of the play completely, just when, as a minister of the Gospel, he should have been coming vigorously into prominence.

Practical help he has none to give, and poor Ota is left alone, feeling that Sensui has deserted him. He has given his consent to Hisako's adoption by Sensui, and her marriage to Tomoo, he has gone through the mud of humiliation in order to get his supposed son by O-hana as his heir. He has been obliged to let his wife know of his infidelities, and has discovered that his mistress has been playing him false. And all for nothing. The blow has fallen, he is a ruined man, and Sensui has given no sign, either of wanting Hisako or of helping Ota.

Whilst he is thus in gloomy reverie, Umeki the doctor, who has been called in to attend on Masa, comes into the room. He has just left the bedside, and before returning to his home leaves a few parting words which Ota receives without proper understanding.

As the doctor goes out Tomoo comes in, calm and quiet, and yet with a serious face. Ota at once greets

him with a smile, and plunges in *medias res* about his own difficulties. He is not concerned about himself, but for those near to him, and especially for Hisako, who is so ignorant of the ways of the world. Tomoo replies that it is for Hisako's sake that he has now come,—he has come, he says, at Sensui's request, to ask for Hisako's hand for himself. This is a great departure from Japanese custom,—a proposal of marriage being very seldom made directly by the person most concerned,—and Ota is inclined to be suspicious and angry with Sensui for not coming himself to discuss so important a subject. Tomoo replies by handing Ota a letter from Sensui, which Ota opens.

The letter was Sensui's farewell to the world. He had failed hitherto to get either Tomoo's definite consent to becoming his son by adoption, or Masa's definite consent to allowing Hisako to enter Sensui's family by marriage. He had failed also to all appearance to ward off the blow that had threatened Ota. But in reality he had all along been cherishing a design by which both these objects were to be accomplished.

He had written a long letter telling Ota that as he could no longer bear the burden of a guilty conscience he had determined to put an end to his life. It was quite true: he had a guilty conscience—on account of Hisako and her parentage—but the letter was so worded that it could be interpreted as meaning that Sensui had committed suicide because his guilty conscience would not allow him to rest while Ota was being punished for a crime which he himself had committed. Sensui had intended that the letter should be so read, and in its lurid light Ota could see that Sensui had died to save his friend's

reputation, and that in consequence the world could take no other view than that Ota was guiltless.

And where was Hisako?

She had been the first in the house to open the paper that morning: had seen the attack on her father, as she supposed him to be, and in the supreme moment of distress had rushed off to Sensui's house for help and advice, thinking that either Sensui or Tomoo might be able to get the editor of the paper to withdraw the malicious article. She had there learned the truth.

While she is gone, Masa who, as may be easily supposed, is terribly grieved at the news of Sensui's death, make a cleans breast of her guilty secret, and confesses to Ota that Hisako is not his child but Sensui's, that Sensui had been her first lover, and that though, since her marriage, she had been quite faithful, her heart had always remained with her lover of twenty years ago.

Tomoo absolutely refuses to credit the story, or at least to seem to do so. "Watakushi wa doko made mo O'ta Hisako wo tsuma ni mukaeru kokoro desu." "I want Ota Hisako and no one else for my wife." He will not accept her except as Ota's child, whom Sensui had been willing to accept, and he does not ask for himself as Hayashi Tomoo, but as Tomoo the heir of Sensui, for whom he has boundless affection. Thus in every case the heart has shown its power. Sensui has owned it, so has Masa, so has the unfortunate O-hana, so has the little child, so have Hisako and Tomoo.

And so has Masa, whose end is the final catastrophe of the drama. She had been suffering with nervous prostration ever since her interview with Sensui, and the doctor had left various medicines in Ota's charge with

directions which Ota had quite forgotten. When however he saw his wife's excitement he suddenly remembered the medicines, poured out a dose from a bottle and made her drink it. It was the wrong bottle, the medicine was a poison which Ota had provided for his own use in case of emergency, and poor Masa dies in agonies, in the presence of her husband, Tomoo, and Hisako, whose efforts to save her life are fruitless. Her last words are addressed to Hisako, the child of her love.

We should not be surprised at this point to see a policeman walk in and arrest Ota for the murder of his wife. He may be waiting for him behind the scenes, but, as far as the play is concerned, Justice is blind, and the curtain falls before further complications arise.

The mind of the writer in composing the play may be seen in the four brief epigrams which he has prefixed to each of the four acts into which the play is divided, which I give here together with a rough translation.

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| 1. Tamashii no | We cannot tell whether there
is a soul or not—but the
fact that life exists can
never be forgotten. |
| Aru mo aranu mo
Yoshi ya, yo ni
Wasurarenu koso
Inochi nari keri. | |
| 2. Hotoke wo mo | The heart of the child that
knows neither devil nor
Hotoke is in truth the heart
of God. |
| Oni wo mo shiranu
Osanago no
Kokoro ya kami no
Kokoro naruraran. | |
| 3. Ko wo omou | The one path of care for
children lies clear before us
even in the deep gloom of
love. |
| Michi hitosuji wa
Miye ni keri
Ayame mo wakanu
Koi no yami ni mo. | |

4	Magokoro mo Adashi kokoro no Motazarishi Mukashi ni kaeru Shi de no yamamichi.	When a man stands consciously on the verge of death he returns to the first condition when his heart was neither bad nor good.
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Into the considerations arising out of these poems it is not my intention to enter. For us foreigners the principal interest lies in the light the play throws on Japanese family life; though I should warn my readers that Japanese family life is not always so tangled up by crime and inordinate affection as has been the family of the Otas. There is indeed a great amount of healthy family life amongst all classes of Japanese.

It is, however, important to consider what is the Japanese family, and how far its conception has been modified in recent times.

Mr. Gubbins, in his Introduction to Volume II. of his translation of the Civil Code, points out that the family in its legal sense has a meaning to which we have nothing analogous. "It means a group of persons bearing the same surname, and subject to the authority of one who is the head of the family, and who may or may not be the common parent or ancestor." This family, which may be comprised in one household, or may embrace several, may be the main branch of the parent stock or only a cadet branch." It is theoretically descended from one common parent, and one line of ancestors, but this is only in theory. In practice "kinship is not essential to membership," an outsider may enter the family by adoption, and having thus entered it, may be elected to the headship.

"There is, however, a larger family group which con-

sists of all those who stand toward each other in the position of kindred,"—blood relatives within six degrees of relationship, husbands and wives, and relatives by marriage within three degrees of relationship. (Art. 725 of Civil Code). These form the parent house (*honke*) with cadet branches (*bekke*) grouped around it. Each of these households has its own internal liberty and its own head, and yet they all stand under the head of the parent house who is, by virtue of his position, head of the whole clan, being assisted, in all cases which concern the welfare of the whole, by a family council.

This point is illustrated in this play,

We are told that when the former head of the Ota family died, the election was in the hands of the Family Council, and that although the smaller family circle (*uchikata*) was inclined to the election of Sensui—the larger council decided to elect Ota to take the headship of the whole, and with it the hand of Masa.

Masa has one child, Hisako, the heiress of the family property and name, which she is in the position to give to her husband, whoever that may be. But her husband is not necessarily the man of her choice. If she were free she would choose Tomoo for herself, if her mother and Ota were free, they would choose Tomoo for her. But the ultimate decision lies with the *shinrui sōdan* without whom nothing final can be done. The family is kept together by the bond of the common worship of the family ancestors.

The family rites are a blending of Buddhist and Shinto ceremonies. Each household has its *kamidana*, or "shelf of the gods," containing the cenotaphs of deceased members of the family, before which offerings are made.

In Buddhist households the place of the *kamidana* is taken by a *butsudan* or Buddhist altar, with a wooden shrine in which the cenotaphs have been placed. Here offerings are made and prayers offered, and it is a common practice, especially favoured since the accidents of war have visited so many families with bereavement, to have a photograph of the deceased as a symbol of the "person who is to receive the worship thus given. It is a modern development of the *Tamashiro*, or "spirit substitute", which is commonly used in Shinto households.

A complete list of these rites of worship would embrace many varieties of ceremonies, for the worship varies with every sect, whether of Shinto or of Buddhism. A good deal has already been given to the world in Mr. Lay's Article on Funeral Rites in the Transactions of this Society, and in the late Dr. Weipert's paper on the Bon Festival in the Transactions of the German Asiatic Society (*Deutsche Gesellschaft für Natur-und Völkerkunde Ostasiens*). Some of these rites may be performed by any member of the family; a mother, a wife, a sister or a daughter may, for instance, offer food and prayers before the photograph of the deceased officer;—but there are other, more solemn, occasions which require the presence and co-operation of the head of the Family, just as there are other occasions again which require the presence and co-operation of the Sovereign, the Head of the whole nation, who is the proper person to conduct the worship of the Ancestral Gods of the whole people.

The very existence of the Family depends on the proper carrying out of this ancestral worship, and therefore there must always be a head to every family. The headship generally goes by lineal descent, but that is not

an indispensable condition. If the lawful heir is unsuitable, another may be found by adoption from within or without the family, such adoption requiring the co-operation of the family council, as in the case of Sensui, and the consent of the wife, as in the case of Sensui's adoption of Tomoo and Hisako, or of Ota's adoption of his own illegitimate son to take the place of Hisako.

An illegitimate child, when recognized by the father (and such recognition may take place at any time), is called a *shoshi*, and as such is entitled to a certain share of the inheritance. He may also become by adoption the head of the family, which is what Ota wishes to do in the case of his son by O-hana. In old times, when concubinage was recognized by law, there was practically no difference between the legitimate child and the *shoshi*. But now that concubinage has been put outside the pale of legal sanction, there has come to be a great difference between the two, and, as our play expresses it, the question of *hinin* is slowly coming into prominence. Children are now treated as legitimate, *shoshi* or 'recognized children,' or as illegitimate, and, in questions of succession, "legitimate children, if males, rank before *shoshi*, and both legitimate children and *shoshi*, even though females, rank before illegitimate children." (Gubbins).

There are many practical advantages in the family system of Japan. We need only take Art. 747 of the Civil Code, "the head of a family is bound to support the members of his or her family", to see how great may be the benefits of the system. The family, in its larger sense, becomes a co-operative Benefit Society for the aid of its own distressed members, and the burden of support is felt less by the others by being divided over a larger area.

But the practical advantages are to some minds more than counterbalanced by the equally practical drawbacks. At every turn the individual has to be sacrificed for the family, and the result very often is unhappiness. Masa, the mother of Hisako, has been thus sacrificed, and the result has been at least three lives ruined. Sensui, torn from Masa, has lived a long life of hopeless regret, Masa, married against her will to Ota, has lived a life of disappointed hopes and pretended affection. Ota has had the springs of life poisoned for him by his own infidelities. The two thoroughly happy personages are Hisako and Tomoo, who alone are single-minded.

The play well explains the reluctance felt by some young people to put themselves under the operation of old time laws and customs of married and family life.

"If you can get three measures of bran," says the Japanese proverb, "don't go as a son-in-law by adoption." The proverb is daily exemplified in the increasing unwillingness of young Japanese to put themselves into a position of inferiority as the husbands of heads of houses.

And this reluctance shows itself even in the ladies. "You cannot," says Sensui, "dictate the choice of a husband to a young woman of the present age." Everywhere, the heart is allowed a freer play, and the old theory, which sacrificed the individual to the family, is giving way before more rational ideas. Tomoo, Hisako, and even Kurisu, selfish though he is, represent higher ideals than were in vogue twenty years earlier, when Ota and Sensui were rivals for the headship of the Ota house, and Ota was obliged to take with it the hand of Masa whom he did not love, and Masa's whole life was sacrificed to the supposed well-being of the family.

Ancestor worship is too deeply rooted in the Japanese system of life to disappear readily. But on the whole, the contention advanced in *Kokoro* is a right one. Give play to the heart in this matter also, and the ancestor worship will be elevated proportionately. It will cease to be a mere ceremonialism, but will become more real and more genuine. And if this is not all that some of us could wish for, it is at any rate something.

ACT. I. THE GROUNDS OF THE SENSI
MANSION.

SCENE I.

Sensui Motohachi and Hayashi Tomoo are discovered in the midst of a conversation.

Sensui. I do not say this because I have no children of my own, but I do think that our Japanese custom of adopting a son to marry one's daughter, or, in case of need, a son and daughter, is an excellent one, as a means of preserving the good standing of the family.

(*N.B. During this speech the curtain is gradually drawn aside.*)

Hayashi Tomoo. (*Cheerful in manner, emotional and yet composed*). There I entirely disagree with you, Uncle. There are many disadvantages in adoption, and but few advantages. Does not even our common saying tell us that if a man can only get three measures of bran, he ought not to go as an adopted son?

Sensui. (*Formerly a handsome man, but now pale and thin, with a supercilious air*). That shows that you don't know much of the ways of the world yet. You talk like this because you have never had a house of your own yet. One of these days you will be the head of a family and a husband, and then you will begin to understand things better. Why, to begin with, if there is no heir, the worship of the ancestors will fall to the ground, won't it?

Tomoo. Well, to get a stranger to carry on the worship of one's own ancestors, seems to me a piece of vulgar selfishness.

Sensui. Selfishness? What do you mean?

Tomoo. It seems to me that when you talk about the worship due to your ancestors your first consideration is really the worship to be given to yourself when you are dead. If I do anything for which I deserve to be remembered after death, people will give me worship without my asking them; and if a man realizes this truth, he will I think be able to perform one such action at least.

Sensui. In that case there would soon be a glut of superior people, and the world would be unbearable if it contained nothing but superior people.

Tomoo. Let us say nothing about superiority, distinction, or such things. Is it not an excellent thing if a man can do his duty?

Sensui. For instance, suppose we take a man in the ordinary walks of life. He is getting on in years and has no hopes of having a child.....

Tomoo. In that case he must just resign himself to fate. It is his misfortune and not his fault.

Sensui. But then what will become of the worship of his ancestors?

Tomoo. What will become of it? Why he will do his duty by them as far as he can.

Sensui. You talk without thinking of the future. In that case, after the present generation has died out leaving no successors, the ancestral tombs will, in the next, be left deserted and neglected.

Tomoo. There would be nothing to prevent a man's engaging a grave-keeper. Any one would be willing to make arrangements of this kind before dying. But that can be done without giving the care-taker the privilege of

bearing your name and all that (without rewarding the caretaker by making him the heir of everything, even of your name). On the whole, if the worship of our ancestors is only a formality, *it does not matter whether we perform it or not.* It is only when there is a real feeling for our ancestors that our worship deserves to be called worship.

Sensui. There are many *pros* and *cons* in this matter. You seem to have become somewhat occidental in your ideas.

Tomoo. In points like this there is no difference between the East and the West. Human nature is the same everywhere.

Sensui. But are there not in Japan some Christians who have sold their ancestral monuments to the stone-masons on the ground that they were useless to them?

Tomoo. That's a very old story, quite exploded now. I think the man that could do that can have known nothing about what Christ calls "love." If you look down below the surface at the truth of things, you will find that there is not much difference between Christianity, Confucianism or Buddhism. You have got hold of a foolish improbable story.

Sensui. I never heard that Japanese Christians worshipped their ancestors.

Tomoo. If you were to let them speak they would I fancy be of the opinion that every Sunday, at Church, amongst their other prayers, they made mention of their ancestors in their hearts, and that there is therefore no particular need of a special ceremony. I think your argument is one-sided. If you say that as you pray at Church, there is no need of a special ceremony, you might also say that going to Church to worship an in-

visible God is a work of supererogation, and, as you know, opinions are much divided on this point. This is pushing the argument to its extreme, and the world has long ago agreed that those who wish to go to Church may do so. So as regards ancestor worship in itself, the fairest course is to leave the matter free for people to practise or not as they think best.

Sensui. Why, bless me, I do believe that if you had your own way you would insist most strongly on the worship of ancestors.

Tomoo. I should, but I should like to change the method of observance a little.

SCENE II.

Toyo. (A plain woman and rather frivolous. She is about forty years old, but looks two or three years younger.) Good gracious! Are you still at it? One would think that you had been born all mouth.

Sensui. You are about right. Can't you get us a cup of tea to refresh these poor parched mouths? By the way, (to Tomoo), in what way would you think of changing the method of observance?

Tomoo. Well you know that it is the regular practice in Buddhism, (and the same holds good with Shinto), to worship the spirit of a deceased man by observing his festival, i.e. the anniversary of his death, as a day of commemoration. I am very far from saying that that is bad custom, but if it were all the same I should like to have his birthday kept as a festival instead. In the West, when they commemorate some great man of days gone by, they reckon from the day of his birth and so keep his centenary or his bicentenary. I think that is an excellent idea. Rather than lament over the fact that such and such a man has died, it is surely better thankfully to commemorate the fact that he came into the world. The observance of the death-day is somewhat pessimistic, and is as its very name (*tsuitokwai* i.e. lamentation meeting) shows. If, however, we keep his birthday as a pure festival, and express our desire to become like him in this world, it will be a source of comfort to the deceased. The *meinichi** is too sad, and therefore has little effect in raising our spirits.

* Anniversary of death, on which a *tsuitokwai* is held.

Sensui. Then, you would have nothing to do with the *meinichi*.

Tomoo. I never said so. I should like to keep the *meinichi* for decorating the grave and the birthday for commemorating the man. The reason why Buddhists keep the birthday of Shaka on the 8th of April on the one hand, whilst for individuals they keep only the day of death, springs partly from a pious device of Small Vehicle Buddhism to represent the world in a pessimistic light in order to rouse the religious sentiment, and partly from the fact that in the old days in Japan, when Buddhism and Shinto were one, it was the custom to worship the gods on all auspicious occasions and the Buddhas on mournful days, Shinto and Buddhist priests, though differing in name, were one in reality and were both governed by one authority, and that was quite right. But now Shinto and Buddhism have been separated, and therefore the idea that Buddhism is concerned only with sad events, and that the presence of a Buddhist priest on an auspicious occasion is unlucky, is quite a mistake.

Sensui. If you look at it so exactly, I agree with your opinion, but it is necessary, I believe, even in keeping the birthdays of our ancestors, to have the presence of an heir: and I presume that you accept the teaching of Confucius that a wife may be divorced for childlessness. In that case, my Toyo.....

Toyo. (*offering the tea*) I don't like that, Tomoo. If this opinion should become fashionable.....

Tomoo. We shall never be so unkind as that. When a couple is childless we cannot always say whether the cause lies with the husband or the wife, and even when we can ascertain the cause, blame cannot always be im-

puted, except in cases of wilful avoidance of conjugal duties. In such cases there is nothing for it but to ascribe the bad luck to fate.

Sensui. (*a cloud of sorrow on his face*) Wilful avoidance of conjugal duties?

Tomoo. (*continuing*) Childlessness is certainly not always the fault of the woman only. From what I have heard, it is sometimes the result of a youthful indulgence in irregular pleasures on the part of the man.

Sensui. (*deeply affected*) "The result of youthful indulgence in irregular pleasures?"

Toyo. I am not sure that you are not right. That is why the present age is so important for young people like Tomoo.

Sensui. (*recovering himself*) Quite so. Have you never get fixed your heart on any one? If there is any one you fancy, tell me without hesitation.

Tomoo. Rubbish!

Toyo. (*smiling*) I am not so sure.

Tomoo. What, you too, Auntie? Please excuse me (*rises to go out*).

Sensui. You need not run away, it's not manly.

Tomoo. I am not running away, but I hate such talk.

Toyo. All the same—you are always, praising Hisako.

Tomoo. Please, stop that, Auntie.

Sensui. (*almost simultaneously*) Hisako? Hisako Ota?

Toyo. Yes.

Sensui. What? That girl?

Toyo. Yes: there is nothing wonderful in that, is there? She is a good natured thing. I don't know how often I have not wished that I had such a child.

Sensui. (*thoughtfully*) Hm!

Toyo. If Hatsu had been alive, she was just one year younger so she would have been seventeen this year. But she died in infancy, and after that I had a run of bad luck with my children, and now when I am alone at home on a wet day, I wish that even if I could not have a child like Hisako I still might have a child to call my own.

Sensui. It seems to me that you have also taken a fancy to Hisako.

Toyo. I never could understand how it is that you don't like her.

Tomoo. (*mutters to himself*) It seems most strange to me also.

Toyo. She is very quiet and intelligent and she seems to know that you don't like her. The other day she told me that she would like to come and see me every day, but she did not think you would like it.

Sensui. Did the child say such a thing as that?

Toyo. What is there about her that you don't like? Is it a natural antipathy?

Sensui. (*hesitatingly*) I don't go as far as hating her.

Toyo. Why the other day you got up and went out as soon as you set your eyes on her. Any one who saw you do it would have thought that you had a strong dislike for her.

Sensui. (*after a pause*). Tomoo, there is something I want you to do for me. Will you oblige me?

Tomoo. Why, uncle, what can it be that you ask so earnestly?

Sensui. If you will do it I will do you a good turn. If you want Hisako as your wife I will do my best to get her for you.

Tomoo. (is too much astonished for words.)

Toyo. Hisako? The Hisako whom you dislike so much? and she an only child to boot? How can you think that they will allow her to leave the family?

Tomoo. Never mind about that. Rather, uncle, what is it that you want?

Sensui. This is not a matter of indifference. Here am I, an old man and childless; and, as for Toyo, she is more down-hearted than myself. If anything should happen to me.....

Toyo. My dear, please don't talk about such disagreeable subjects.

Sensui. There are such things as second marriages, you know.....

Toyo. You are joking though your face is serious.

Sensui. I am not. It grieves me to the heart when I see widows, putting on a brave face before the world, though sad at heart,—especially when they are young,—to think that Society prevents them from re-marrying and condemns them to a solitary life.

Tomoo. The common explanation of the teaching that a faithful woman must not be joined to two men is a mistaken one. It refers, I think, to a woman having connection with two men at once, and has nothing to do with widows.

Toyo. That may be so, but an old woman like myself would scarcely have the heart to get a new home and face a new set of troubles.

Tomoo. Of course, it is a matter about which one may please oneself. Those who wish to be married a second time may do so; and those who wish to spend their lives as widows may do so. Only society must not con-

demean women who marry again as being unfaithful. It is absurd that such prejudices should be most common in the classes above the middle, which ought to know better.

Sensui. By the bye, I think that rather than leave the question of a second marriage and domicile to his relict, it is a man's most obvious duty to arrange matters in such a way that his wife may be as free as possible.

Tomoo. That is a self-evident proposition.

Sensui. Now this is the point of my desire. I have become very weak of late and do not know when anything might happen to me. You will perhaps smile at what I say, but the very fact that I worry myself over anticipating troubles and am distressed by many things, shows me that the hour of death is not far off.

Toyo. You are always harping on this topic. Please stop.....it is such a disagreeable subject.

Sensui. I am very sorry for Toyo. I know all will be well, if you are standing behind her, but as things are I am not quite free from anxiety.

Tomoo. I fear I am but a broken reed.

Sensui. It's not that. The dissatisfaction will come from your side. When you were in the habit of coming here and spending your time with me I came to know your mind and conceived such a liking for you that I wished to push you on in the world, and so obtain from you the pleasure which I should have had from children.

Tomoo. If it had not been for you, Uncle, I should not have been able to attend the University and pursue my studies under such easy conditions. My father at home had quite sufficient means to provide for the wants of his daily life, and was able to give his eldest son an

ordinary education. But of course he could not do that for me, his second son, and so I has been indebted for all this kindness to my aunt. It is a kindness which I shall never forget.

Sensui. There is no need to talk of your debt of gratitude. Won't you relieve my anxiety be consenting to be made the heir of this house? That is my request.

Tomoo. Toyo. (*astonished*) Eh?

Sensui. I know that you have a strong objection to the principle of adoption, and therefore it will be almost impossible for you to grant my request. But if you will consider that you and Toyo are aunt and nephew, and that you have lived with us for such a long time, you will not feel yourself to be quite a stranger,.....you said just now that it was impossible to worship one's parents properly if there was no feeling for them; but look at the question from the definition of what a parent is. Those who begot us are not our only parents. I who brought you up and nourished you from a child, have been your real father, even though I do not bear that name. Is not that so?

Tomoo. It is.

SCENE. III.

Servant Girl (outside the door) Mr. Tomoo. There is a visitor.

Sensui. Who is it?

S. G. (sliding open the screen) It is Mr. Ota's relative Kurisu, who says he would like to see Mr. Tomoo, if he is at leisure.

Sensui. That missionary fellow, Ota's relative?

Tomoo. Yes.

Sensui. (starting up) It seems he comes very often to see you? Please think well about what I said just now, Tomoo. I am going out for a little, Toyo: get me my clothes.

Toyo. Yes.

Sensui. Shew the gentleman this way.

(*Sensui and Toyo go into the next room, and the servant-girl goes to the front-door.*)

SCENE IV.

Tomoo. (*To himself*). Are one's natural parents the only ones? Are not those who have brought us up our real parents even if they do not bear the name? However great the love of foster parents for us may be, it can not equal that of true parents. A love which is like the scent of the Tachibana, so strong as almost to intoxicate a man, ends by becoming loathsome; when the weather is very oppressive, on a heavy night in summer, it is something that we cannot forget, however much we should like to do so. Compared with this the love of a foster-parent is like a wind that blows over the pine-trees and twists their branches into comely shapes. Doubtless it is love, and yet it is a little cooler than it ought to be.

SCENE V.

Servant. (shows Kurisu in and retires.)

Kurisu. (a silent man with a melancholy smile : lean.)

I am not disturbing you?

Tomoo. Not in the least. Please sit down.

*K. We have missed each other very often lately.
How are you?*

*T. Thank you. As usual. I have been hard at it
with my University work.*

K. What a quarrelsome world it has been lately!

T. Are you referring to the Text Book Bribery Scandal?

*K. Yes, that is one of the things I mean. It comes from
the Japanese having no religious sense and not believing
in God. A bad business like this could not possibly
have come to pass with people that had even a grain of
faith. In our country, which is so weak in moral sense,
and can no more resist temptation than the ice in spring-
time can withstand the sun, all that we study by way of
ethics is limited to ancient commentaries on the works of
Confucius and Mencius, and we give not a thought to
anything like real spiritual education ; and as the leading
advocates of this corrupt system are at the head of the
younger generation, the prospect is indeed a very mourn-
ful one.*

T. (wishes to interrupt, but can not do so).

*K. (continuing). Then what shall we say of Budd-
hism? It is nothing more than a contrivance for giving
temporary solace to foolish men and women, and has
reached its extreme point of degeneration. Of late years,
there have, it is true, been a few persons who have taken
interest in Buddhism, but they have done so from a*

philosophical point of view, and as a religion it has had no results. From every point of view the universal religion is Christianity.

Tomoo. Do not make such sweeping assertions. I say, was not your Uncle Ota a school inspector until quite recently?

K. As you know, if my Uncle had not been such a foolishly strict man, or if he had been one of those up-to-date people who make no bones about bribery, he would not be in such poor circumstances now: but as I see the matter now, I understand that it was very fortunate for him that his character was such. By the bye, what about the question of illegitimacy? I think it is probably a new one in Japan.

T. Yes. I never heard of it before.

K. (*lowering his voice a little*). Has Mr. Sensui said nothing about it?

T. No.....nothing.....particular.

K. But.....how shall I put it?.....Has there been nothing to draw your attention to it?

T. (*smiles at the suggestion*).

K. Tomoo, what I am going to say is a matter between ourselves. I am going to speak very plainly to you. This is why I came to-day.

T. Well, what is it?

K. Why.....when that question has come up has Mr. Sensui shown no signs of contrition?

T. Kurisu, I cannot understand what you are driving at? What on earth do you mean?

K. I think you must have some idea of the relations between Sensui and the Otas.

T. I know that my uncle lived with them when he was a student.

K. And after that?

T. After that.....

K. Do you know a man of the name of Matsushita? At the present moment he is living in a separate house in the same compound, with the Otas, but at first he was a kind of factotum in the house.

T. I have met him once or twice, but I can scarcely say that I know him.

K. Then I suppose that you do not know that Matsushita receives a yearly sum of money from Sensui.

T. I know nothing about it. Does he really?

K. Of course this may be a secret, and I think it is so. But you know there is nothing hidden which shall not be revealed—and it is for this reason that I have come here to-day. To-day is the time for repentance, and my reason for wishing to rouse his conscience is that I want to save him from his sin, and give him a happy mind. From what I can hear, Sensui has not hitherto taken much interest Christianity, and that is why he is so troubled about himself just now, but I think that he is secretly searching after God. He is a wandering sheep.....However I have a great respect for Mr. Sensui, and that is why I have come, and not at all for the pleasure of making public his secret or exposing his crime. But if he goes on concealing and concealing his misdeeds, the result will be very pitiable for the parties affected by it.

Tomoo. (excitedly). Kurisu I respect you very highly for your zeal in leading men to religion: but it will do you no good to busy yourself with interference with the conduct of other people and their secrets and with crimes

which are disagreeable even to speak about. Of course my uncle may have many seerets that I do not know. For instance, supposing that the present sent to Matsushita is a fact, if my uncle intends it as a recognition of the care he had received from him in former days, would it not be the best course to keep it secret? However, for a man that calls himself a religious man to expose the faults of another, and as it were by force and by violence to draw him into his sect, is the lowest depth of meanness.

K. (*equally excited*) It may be that you will blame me as I though I were guilty of a pious device for leading men into the path of righteousness; and I shall gladly bear the reproach. At any rate it is my principle that a man cannot choose his methods in saving another. Moreover, if, in trying to hide the crimes of that one man, you make the infection spread over a wide area,the result will be worse even than the pest.

Tomoo. Why, what on earth.....

SCENE VI.

Sensui (*slides open the door and enters quietly*). Excuse me just for a moment. Tomoo, I want the bag in the recess there.....

Tomoo. (*controlling his voice with difficulty*). Are you still at home?

Sensui. I am just going out now.

Tomoo. (*handing the bag to Sensui*). Where to?

Sensui. (*greets K. with his eyes, lays his hand on the door as though about to leave the room, then looks round and says quietly*). To Ota's.

(*The door is gently closed, K. and T. look at it without a word, and the curtain is slowly drawn*.)

ACT. II.—THE DRAWING ROOM OF THE
OTA HOUSE.

SCENE I.

K. (*Soliloquizing*) Hisako.....if that be true how comes she to be so high-souled, and so lady-like? This is nothing but mere talk.....of course, of course. That girl, clear as crystal, limpid as water, if she were the wife of a leader of spiritual education for young men like myself, I should have an angel of whom I need not be ashamed. If I wish to make her my wife, her uncle will, of course, have no objections, and the aunt.....I don't see why she should object either to a man like myself, with a high vocation to clear away the impurities of the world, and the defilements of the human mind.....But as as for her own inclinations, it is very sad to think that she seems to have such a strong inclination for Tomoo. If Hisako can turn her attention to a greenhorn like that, it shows of course that she cannot be the ideal person I have taken her to be. (*Smiling to himself*). What fool I am! As if I did not know that she loves me! (*Changing his tone*).....I wonder what she is going to give me this Christmas. Socks? Gloves? I wonder.....she has been working at something on the sly lately.

Hisako. (*A pure-minded, unaffected, girl, comes in knitting.*) What are you taking about to yourself?

K. (*Starting*). Eh?

H. I thought that perhaps you had a visitor with you.

K. No. I was only thinking aloud.

H. Were you practising your sermon here?

K. Not a bit of it. (*Smiling*). What is that.....I mean what you have in your hand?

H. (Puts her knitting behind her back with a smile).

K. There's no need to conceal it, is there?

H. I am not concealing it. I want to ask you something.

K. What, me? Was there something you did not understand in the book I gave you the other day?

H. No, that's not it. (*Produces the knitting from behind her back*). Please, look at this for a minute.

K. What a beautiful piece of work! A silk purse! It is a lovely pattern.

H. Tell me, Tomita. Do you think a man would like it?

K. Of course he would! Why, it is your handiwork.

H. (To herself). Again! I hate that man, I do.

K. Who is to be the happy recipient of your favour? I should so like to know. Is it a dead secret? (*Gives a forced laugh*).

H. Not in the least. I was thinking of giving it to Tomoo: and it would be such a pity, if, after I had had the trouble of making it, he should not like it. What do you think, Mr. Tomita?

K. (Changing colour). Oh, if you ask me, how can I tell whether Tomoo will like it or not?.....Have you finished the book I brought you the other day?

H. Yes.

K. Was there anything in it you did not understand?

H. There was.

K. What point was it?

H. It says that we all inherit sin from our forefathers, and that Christ was nailed to the Cross to take away that sin.

K. Yes, that's right.

H. In that case, do we inherit the sin of our fore-fathers right from our birth?

K. Yes. Even you have a sinful body.

H. That is not quite clear to me. I had always leaned to the opinion that when men were born they were neither good nor bad, and that only as they grew older and were exposed to the influences of the world did they become distinguished into good and bad people.

K. Who told you such a thing?

H. Tomoo explained the whole thing to me the other day.

K. (*Excitedly*) You are quite mistaken! Let me tell you. Hisa, what are your thoughts about Tomoo? He has no faith, and his talk is like a house built on the sand, it has no foundation on the rock.....Do you approve of him?

H. Hush! Some one is coming.

SCENE II.

Matsushita Hyōye. (*An old man of transparent honesty*).
Good day. Dear me, is not the Master at home?

H. I think he is in the garden-house. Do you want him? I will go and call him for you.

M. Please don't trouble yourself, Miss. You are too kind.....Dear me, she has already gone.

SCENE III.

K. Mr. Matsushita, you were here, (were you not?) when my uncle and Mr. Sensui were living here as students.

M. Yes, I was.

K. And, you did a great deal for Mr. Sensui, did you not?

M. Rather I should say he did a great deal for me.

K. Is it true that when the heirship of this family came to the vote, Sensui was more of a favourite than my uncle?

M. I am sure I don't know. Humble people like myself don't get consulted on matters of such importance.

K. But were not the inmates of the house inclined to support Sensui?

M. I was told that my late master settled in his own mind that our present master should succeed, and that after that no one raised any objection. But why do you ask such a question?

K. Because I have heard some rumours about Hisako.

M. Hm! Something about our young lady (*starts but quickly recovers himself*)! Is it anything about her marriage?

SCENE IV.

Ota Masa. (*A determined and imperious woman, full of strong passions, but with a calm exterior*). Do you want anything, Daddie?

Matsushita. No, ma'am, only I wanted to ask the master something about enlarging the garden.

O.M. He telephoned just now to say that he would be back very soon, but I think he is going to bring some one with him.

M. I am in no particular hurry. I'll come again some other time.

O.M. Oh, please do so.

M. Very well.....I'll come again. (*Exit*).

SCENE V.

O Masa (*Tidying up the room*). Mr. Tomita, the Text-book Scandal has assumed very large proportions, has n't it?

Kurisu. Yes, it is like a fire. It has spread everywhere in the country.

O Masa. It says in this morning's paper that some of my husband's friends have been arrested. I am much distressed to hear it.

K. If a man has no dark places in him, he need not fear his fellow-men. He need not even be afraid of coming into the presence of God. Only, if he has committed a secret sin, he will always try his hardest to conceal it. But, as you know, murder will always out. Either it will come out through the words of some accomplice: or if not, he will have to refer the matter to his own conscience and there is no deceiving the God who watches over our good and bad conduct.

M. Of all these people, I feel most sorry for those who received the bribes in ignorance, thinking them to be the legitimate perquisites of their office.

K. I don't think there are any people of this kind. They may have been innocent at the beginning, but as time went on they must have noticed it.....and then they ought to have returned the money, or.....

M. But what would you do, supposing there were any who had not even yet found out that they were doing wrong?

K. (*In an unconsciously rude voice*). There are surely no such fools as that.

M. But, suppose there were.....

K. Well, granted that there were such people, they must have found it out as soon as this affair began to be talked about. Moreover, supposing that these people had discovered their error, they ought at once to have reported themselves to the authorities. But no one has done so as yet. They all seem to prefer taking the chances of not being discovered. I know that it requires immense courage to make an open acknowledgement of sin, but after the confession has been made one gets a deliciously light feeling about the heart. It seems to be quite an impossible thing, does it not, Auntie?

M. Confession of sin?

K. Yes. For instance, in the question of illegitimacy, if the mother should repent of her past misconduct, and make an open confession, there would never be any need of troubling the courts and bringing shame upon the country.....and the matter could be peaceably settled between husband and wife.

Masa. Please do stop. I hate listening to such talk.

Sc. VI.

Ota. (A stout gentleman who looks like a partner in a commercial house. He addresses Sensui, who accompanies him.). We will talk here. We should be liable to be disturbed by visitors over there.

(After exchanging greetings, *Sensui turns to Masa*).

Sensui. I am afraid I hindered you very much the other day.

M. Not in the least.

Ota. (Signalling to Masa). We have something to discuss. Would you mind.....?

(*Exeunt Masa and Kurisu.*)

SCENE VII.

Ota. There does not seem to be any tea.

Sensui. (*Stops Ota, who is about to ring the bell*).

Never mind that for the present. Let us begin talking at once.

Ota. I want to have the benefit of a little advice from you.

Sensui. I hope it is nothing serious.

Ota. (*Hesitatingly*). It is about the Text Book Scandal.

Sensui. I did hear something about that the other day, but I think you have no connections with book-sellers. Have you?

Ota. But.....please listen to me. You don't remember it, I suppose, but when I was a Provincial School Inspector, I came up to town on business and remained for some time, during which I met you.

Sensui. Yes. I merely thought at the time that you had come up on official business.

Ota. There was another reason. The publishers took advantage of my being in low water and a clever rascal of a book-agent came to me and said. "If I were to say that I believe the books which my firm published were the best on the market, so please try to recommend them for us, and were to bring you inferior books and offer you a present for recommending them, that would be bribery. What we offer you is a perfectly legitimate present which you can accept as readily as you would a New Year's Present from your greengrocer." Then he added. "These presents are made and taken everywhere, so you need have no fear of trouble arising from it. If there should be you may disown it, and

rely on us to keep a quiet tongue in our heads." I resisted for a time, but.....

Sensui. At last you gave in.

Ota. They came two or three times to see me, and at last left the money at my house during my absence.

Sensui. Is there anything left to prove the bribery?

Ota. Nothing special. The person who received it only signed a receipt for a parcel wrapped in paper.

Sensui. It depends on how you conducted yourself after receiving the parcel, does it not?

Ota. What do you think? Shall I be had up?

Sensui. And if you are.....

Ota. The police seem to have taken up the case already. Is there nothing to be done?

Sensui. What was the sum?.....And the publisher...?

Ota. It was the Kinyeibō. If the sum had been a small one, I should not have accepted it.

Sensui. It is very evident that he took advantage of your weak point.

Ota. Just so. As you know, I have only one child, my Hisako,.....and of course I have been thankful to have been given even one grain of seed; but when I saw other people blest with children, while I had only one, I sometimes thought that as I had only one child, I could wish it were a boy, so that I could send him to College and abroad, and see him prosper in my stead; and this bad thought kept on increasing and made me feel that if I took another woman, I might perhaps.....and, just then, as ill luck would have it, I.....

Sensui. The woman you have now?

Ota. Do you know her?

Sensui. I don't know her history, but.....

Ota. This will explain to you how I came to be in want of money. I was afraid that if I took the household money for this purpose my wife would soon find me out, and I should get into trouble:—and so I thought that the money from the publisher would be just the thing to get me out of my difficulty.

Sensui. Ah, I see. And you have a boy, haven't you?

Ota. Yes, I have got my desire, but it is by no means all that I could wish.

Sensui. Look here. If everything should turn out well I suppose it is your intention to make that child your successor?

Ota. I can't deny that I have thought of it, but it is a matter of secondary importance when compared with the exposure of the scandal. (*restrains himself with difficulty*).....My name, my position,.....Is there no way of saving me?

Sensui. (*speaking firmly, as though determined in his mind*) I suppose you would be ready to make any sacrifice if you could save your reputation.

Ota. Of course I should.

Sensui. As far as my strength goes, I shall be glad to save you from this disgrace. So please listen to my request.

Ota. Well, what is it?

Sensui. As you know, I too have no child. I can't say that I never had one, but I lost my children while young. For some years I have been keeping my wife's nephew in my house, and he is now going to the University.

Ota. That Tomoo will be the comfort of your old age.

Sensui. You see, he is quite a boy yet; but it is just his boyishness that took my fancy. A prig who is always 'grown up', never comes to any good, but Tomoo is quite straight. I may be prejudiced in his favour, but I want to adopt him as my son, and I want you to give him your daughter as his wife.

Ota. Hisako? I could desire anything better than that she should be married to Tomoo. But with young people of the present day is it not better to allow them to make their own matrimonial arrangements?

Sensui. As for that, I know that he admires Hisako very much, and Hisako is not altogether without a knowledge of him, so I think that they will both readily consent if her parents are willing. What do you think?

Ota. My wife is the real head of the house, and I am not sure how far it would be in consonance with our duty to the family if we gave our only daughter in marriage elsewhere.

Sensui. The disgrace which is coming upon you will be also the disgrace of your family. I am asking you to do me this favour on the supposition that I help you as much as possible to prevent this disgrace. All the same.....

Ota. I am not raising any objections. Indeed, I am greatly relieved. Moreover, I can see an excellent opportunity for adopting my own son into my family. But my wife.....

Sensui. I should like to have an opportunity of speaking a few words to your wife. Please give me the chance.

Ota (after a little thought) Well, I will send for her.
(rings the bell).

SCENE VIII.

Maidservant. Did you call me, Sir?

Ota. Tell your mistress to bring some tea.

(*Exit Servant.*)

Ota. Shall you be able to talk more freely if I go out?

Sensui. You had better stay where you are.....suppose something should be said about an heir.

Ota. Please don't touch on that.

Sensui. I can't help doing so. It is a question which will crop up at once. What do you think? May I in that case tell her the circumstances?

Ota. If you tell her of so many troublesome matters all at once, she will never consent. It would be a very awkward thing if it came before a family meeting.

Sensui. The sooner you discuss this matter the better. For aught I know your affair may come to light even to-morrow.

Ota. True. I shall be off to make enquiries from one of my companions in misfortune. In the meantime please break the matter to my wife.

Sensui. All right. Be off.

SCENE IX.

Masa. (*coming in with the tea-things*) I am afraid I have kept you waiting.

Ota. My dear, I am just going out for a moment on a sudden call. Sensui has something to talk to you about. Listen to him while I am away. I shall be back soon.

Masa. Where are you going to?

Ota. To a friend's.

Masa. What about?

Ota. I'll tell you everything later on. Excuse me, Sensui.

Masa. (*turning to Sensui*) Please excuse me too for a moment. (*follows Ota out of the room*).

SCENE X.

Sensui. (*alone*) The blotting out of sin! It would be better to be dead than to see this suffering. How often have I said that I would some day make a clean breast of the matter to Ota and let him abuse me as much as he liked.....and only the other day I came here with that intention.....If Hisako were a bad-hearted girl, it would not much matter if it were discovered.....and my suffering would be somewhat less, for good or for bad, but when I look upon her innocent face and think that this girl, pure as a Buddha, must suffer the pains of hell for her father's sins,.....Ah! what a retribution this is.....

SCENE XI.

Masa. It was very rude of me to leave you. Mr. Sensui, my husband looked to be somewhat excited and so do you. Has anything.....

Sensui. Do you know of the misfortune which is hanging over your husband?

Masa. (*with a startled look*). Do you mean his connection with the trouble about the text-books?

Sensui. I do.

Masa. Well.....

Sensui. He is standing on the brink of a crater.

Masa. How did he come to be mixed up with it? I have been much worried lately, but when I asked him, he shut me up with one word "You know everything that I am doing, there is no need to ask me", and would not allow me to speak. And yet I can't help thinking that he is doing something without telling me.

Sensui. Quite likely. And pray, have you no secrets that you keep from your husband? (*Both are silent with emotion which they cannot express.*)

Masa. My husband told me that there was something you wanted to speak to me about.

Sensui. It is this. I am intending to do all that my power will allow me to do, in order to prevent the disgrace from falling upon Ota's person. If I succeed, will you not let Hisako become my adopted daughter.

Masa. Hisako?...To you? Did my husband make any such promise?.....and without a word to me?

Sensui. This has been my desire all my life.....and I now beseech you earnestly.....Masa, I repent from the bottom of my heart. After what happened, I marri-

ed a wife, and our first child died within three months, the next was a miscarriage, and the third a cripple. Ah! there is nothing so dreadful as the punishment of heaven. Masa, what I want to do is to atone for my sin by sacrificing myself to save Ota from disgrace. I think you too, though your outward circumstances are such as they are, must have some secret sorrow at heart—for the sake of that dark spot, please forgive me.

Masa. (*sympathetically*) Really, you do look as if you had been through the mill of sorrow.

Sensui. And no wonder. There is not a single day of my life that I am not tormented by the devil in my heart.

Masa. Do not be always reverting to the dreams of the past. Pluck up courage, man. Or are your spirit and heart as feeble as your body?

Sensui. My life is a burden to me.....Masa, I dare say you think that after I behaved so shamefully to you in the past, it is a little too much of a good thing for me to try to take Hisako from you.....But I cannot rest so long as Hisako remains here, and so it is my intention if I can get her, to marry her to Tomoo.

Masa. To Tomoo? I should be very glad of that.....But how about the successor to this family.....?

Sensui. I have some one in my eye for that.....Please let me have Hisako.

Masa. (*as though startled from a bad dream*) And how do you propose to relieve Ota from his troubles? Eh, Gen?.....I mean Mr. Sensui.....

SCENE XII.

Hisako. (behind the scenes) Mother! Mother.

Masa. What is it? Don't you know that we have visitors?

Hisako. Has father gone out again?

Masa. Yes.

Hisako. If your visitor is Mr. Sensui, I suppose I may come in, may I not?

(*Sensui and Masa exchange looks, and without further warning Hisako enters, scans them both and presently speaks.*)

Hisako. Mother, Mother, what has happened to Father?

Masa. (embraces her and sobs) Hisa.....ko!

Hisako. (with rising tears) Mother!

(*Sensui turns away his face in sorrow*)

ACT. III.—IN O-HANA'S HOUSE.

Sc. I.

(*Time: Afternoon. In the middle of this scene it becomes dark and lights are brought in.*)

Ogawa O-hana. (A nice-looking but melancholy woman, turning to her nurse who comes in as though for something.) Nurse! Has he not made his appearance yet? Is he not in sight yet?

Nurse. No, not yet.

O-hana. How very tiresome! I wonder how long he will keep us waiting for him. (*Pauses*). Where has "Boy" gone to?

Nurse. Matsu has just taken him out to play.....

O-hana. (*Pays no attention to the Nurse's answer, but goes on with her own thoughts*). I wonder what he will have to say for himself. After promising me so distinctly!

Nurse. I think he'll be here in a very few minutes now.

O-hana. I am afraid he has gone to visit some other lady. What can be the matter?

Nurse. I hardly think that.

O-hana. I am sure of it.

Nurse. Very possibly he may find it difficult to get away from the theatre.

O-hana. If it were so, I should be much relieved. Nurse, how is Mother?

Nurse. She is sleeping nicely.

O-hana. (*Wrapped up in her own thoughts*). If mother had not been so ill, I should have liked to talk things over with her, but in her present condition it is impossible for her to talk, and even if she could do so the doctor would not allow it. Besides, she is already very much

concerned about me, so that I cannot very well tell her of this.

Nurse. Indeed, this is no ordinary anxiety.

O-hana. Under these trying circumstances, you have been very patient with me, and I thank you.

Nurse. It is not worth mentioning.

O-hana. I knew I was giving you a great deal of trouble, but I could not do anything else.

Nurse. Is "Baby" going to be adopted by the Otas, Madame?

O-hana. I hate the thought of it; but he says it will be an excellent piece of good fortune. As for myself, life will not be worth living. If it were not for the child I should throw myself into the river.....

Nurse. (*Interrupting her*). What are you talking about? What nonsense!

O-hana. This is just my luck! When family circumstances compelled me to take service with the Otas I wanted to get extra help for my mother and so.....my master had a nice wife and daughters very much of my own age. Presently my mother was obliged to remove into the country, and so I gave notice and took service as a general servant in the house of a doctor called Fukui,—in whose house I met a student lodging there.....

Nurse. Do you mean Mr. Sakai? I have never heard you speak definitely about him before. Tell me, was Sakai living there with the intention of becoming a doctor?

O-hana. Yes, to be sure. And whilst I was there, Mr. Ota came up to town on business, and sent for me in the name of my mother and said: "As I don't wish to expose you to the annoyance of living with my wife and daughters, I am going to take a separate house for

you, so please live with me as before." But of course I refused. To be sure, my master knew nothing about my relations with Sakai, and still seemed to be in love with me, and when he left me he said, "I shall soon be back again in Tokyo, so please think the matter over."

Nurse. Did Mr. Sakai know anything about this from the beginning?

O-hana. You know that I am ill-fitted by nature to conceal such a thing.

Nurse. And did you ever tell Ota about your relations with Sakai?

O-hana. How could I? It is only true lovers that have no secrets from one another. There are plenty of people in the world who have lost their virtue, and simply brave the matter out. I could not do that. But I lived with Ota for the sake of helping my family and pretended a love which I did not feel. As for Sakai, I always looked on him as my first love.

Nurse (restraining a smile). Madam.....

O-hana. I am not joking. I am in dead earnest. So I openly told Sakai the whole story.....that I had been sent for by Mr. Ota &c, &c. Mr. Sakai became very serious and thought the matter well over. Then he asked me to accept the proposal for a time and so relieve him of an anxiety. I was quite taken aback, I can tell you; but.....when I came to listen to him, I understood that if I could do what he suggested, and have patience for for a year or two whilst I sent him some of my earnings, he would be able to finish his studies properly, and get a medical diploma.....and I agreed.

Nurse. And your mother?

O-hana. My mother said that I was just throwing

myself away, and that she saw no prospect in it for me. If I were doing this for her sake, she would rather die than let me do it, and that I need not trouble myself to do so.

Nurse. I can quite understand her feelings.....A high-spirited woman like her.....

O-hana. All the same, after she had come round to my opinion she took more interest in Sakai's graduation than even I did, and waited for it with great impatience. But, his change of profession.....

Nurse. Was it after that, then, that he went on to the stage?

O-hana. When we first heard of this, we were very much opposed to it, but he paid no attention to what we said, and acted in direct opposition to our wishes. You know the actors of the old school consider their style to be a "joy for ever"** and will not depart from it in the least. He, however, said that the new school were realistic (I think that was the word), and he talked something about "expression" which I did not understand, it was so full of difficult words. He had an axe of his own to grind. He was looking after number one.

Nurse. But, Madam your mother, what did she think ?

O-hana. Mother? Oh.....that was a terrible trouble ! She said that this was a matter that required cool thought: and that it would be far better for us two to hire a little cottage in a back street, and take in sewing, and so to be quite independent of them both. And this she begged most earnestly with tears. But just at that time I became

* *Goshōdaiji*—A Buddhist term for something very important,—“a thing of beauty is a joy for ever.”

enceinte, and as I hated the idea of leaving Sakai, I stuck to my own opinion;—and after that mother's sickness began to come on. Ah, how undutiful I have been!

Nurse. I would recommend you not to be so cast down about it. If *you* were ill, now, it would be a terrible thing. But your mother's sickness,—if we get a change in the weather, it will improve, and as for Sakai,.....though I don't quite like saying it.

O-hana. As for Sakai, he has been very headstrong lately and whatever I say to him he says that if I don't like it we must stop our connection.....but.....(*listening to a cough from the next room*).....Dear me! mother is awake. (*hastens into next room*).

Nurse. I am really sorry for the poor girl. She will never last long if she frets so.

(*Follows into the next room*).

SCENE II.

Sakai Toraji (*somewhat of a dandy*). "I hear a voice within" *.....It might be Old What's his name !.....but it seems that it is not. "And when the Lord and Master comes home, no one comes out to greet him."

O-hana (*runs out as soon as she hears him*). Welcome, welcome ! (*Under her breath*). He's drunk with wine.

Sakai. You can't get drunk on tea. If you don't like me drunk, I'll go home.

O-hana. There you are at your old game.....after keeping me waiting so long.....(*in a kindlier tone*) where did you get the wine ?

Sakai. Let me see ! I got it.....Oh dear me.....I am so sleepy.

O-hana. You must not go to sleep. I have something of importance to discuss with you.....Ah! bother you.....Nurse, a pillow.....Would you like a glass of water ?

Sensui. No thank you. If it were wine, now.....

O-hana (*turning to the nurse who brings in a pillow*). Nurse (*signals with her eyes*), please go and look after mother.

Nurse. (*Gives a significant look and retires*).

Sakai. By the way, how's your mother? Still bad?

O-hana. Thank you.....All the same, it is good of you to ask.

Sakai. What do you mean by "all the same"? Do you take me for such an unfeeling man?

O-hana. If you have any feeling at all, for Heaven's sake, listen to what I say.

* A quotation from a melodramatic play.

Sakai. I don't say that I won't listen. It depends on circumstances.

O-hana. It is about the child. Have you thought over the matter?

Sakai. I have.

O-hana. And what.....?

Sakai. You had better let him go.

O-hana. What? my child? my Ichiro? To Ota?

Sakai. Yes.....No one but Ota wants him, is not that so?

O-hana. I can't bear the idea. I can't possibly let him go out of my hand.

Sakai. If you have already made up your mind on the subject, there is no need to ask my advice.

O-hana. But, how can you give me this advice so coolly?

Sakai. One should always give a cool judgment on things.

O-hana (*becoming excited*). Have you no affection for that child?

Sakai. It is just because I have affection for him that I tell you to give him to Ota.

O-hana. It is absurd.

Sakai. Whether it is absurd or not, you had better reserve your opposition until you have heard what I say. (*Assumes an air of seriousness*). When a man like myself, with no property and no home, has a child whose education he neglects, would you call it parental love? (*Continues oratorically*).....Or if I give him to a man like Ota, a man who has at any rate a certain amount of property, and who can bring him up as his son.....would you call me an unfeeling parent?

O-hana. Such absurd reasoning is absolutely inconsistent with affection. The idea of letting one's own child go to another!

Sakai. Your love is just a woman's love.....It is exactly the same as the love of the female monkey which keeps hold of its infant's hand, even after death.

O-hana. Yes. It may be a mother-monkey's love to cling to her child's hand, even in death.....but it is the father-monkey's kindness to "carry on" with other people's wives at summer resorts.

Sakai. What's that?

O-hana. I don't know what husbands are about who allow their wives to go off by themselves to watering places on the pretence of going through a cure.

Sakai. You idiot!

O-hana. Yes I am an idiot.....to take thought for a man who won't take thought for me.....to endure hardships for the sake of that man.....and when in the midst of those hardships my only pleasure is to see my boy grow up, he turns to me and says—"let him go elsewhere".

Sakai. You know, I suppose, that it is impossible to tell whether that child is mine or Ota's.

O-hana. What do you say? Pet! Pet! Come here for a moment.

SCENE III.

Ichiro. (comes toddling in) What is it, mother? (Sees Sakai and gives him a bow.)

O-hana. (puts Ichiro beside Sakai to show his resemblance) Look here! Now, isn't he your child? Compare his face with yours and tell me. And yet, I suppose it would be a good thing for the child not to be like his father.

Ichiro. (looks at his mother's angry face and begins to whine) Mother!

O-hana. Come, come, there's a good boy.....Pet's not afraid, is he? Pet is mother's own good boy, is .n't he?

Ichiro. Dive Pet something.

O-hana. Here's a sweetie for you.....Now, take it, and be off to Nurse.....and you must not tease Granny.....

Ichiro. Poor Granny's sick!

O-hana (taking the child to the door). Yes.....and Pet must be very quiet.

(Waits for Sakai to say something.....but Sakai volunteers no remark, so O-hana continues, returning to her seat).....

Is n't he a dear, though? (*No reply.*) I see, it is your feelings that have changed, and I might as well talk to a stone. But why do you suppose that I have been enduring the sufferings of a 'hell upon earth', if not worse? And indeed, if I were a professional adventuress they might look over it, as a matter of business, butbut I am not that. For whose sake do you suppose that I have been cheating the world with my innocent face? Was it not for the sake of a dear man, my husband, for the sake of my child, that I committed

this grievous sin? And on the top of that you tell me to give my very child to Ota. You have been playing with me.....indeed you have.....

Nurse (calling her attention from the next room). Madam! Madam! Your mother!

O-hana. What is the matter with her? (*Excitedly.*)

NB. During this scene it has been getting dark.

SCENE IV.

Sakai (unconsciously follows close behind Hana, stops, and looks into the house).

I'm sick to death of her! Now's the time to break it off (*comes back to his former seat*).....and yet I cannot say that I hate her.....(*stops and looks again into the house*). There are as good fish in the sea as ever came out of it.

(*Is just about to open the door when in comes Ota.*)

Sakai. Who.....who are you?

Ota. Hana! What's the matter? Why are there no lights?

Nurse (coming in with candles, gives a start of surprise and signals to Sakai.) Good evening, Sir. I am glad to see you.

Ota (turning to Sakai). Who are you?

Sakai. You will find that out presently.

Ota (taken aback, to Nurse). Who is this gentlemen?

Nurse. Eh? Eh? Master, the mistress is very bad.....

Ota. Ah? It's the doctor, is it?

Nurse. Yes.

Sakai (assuming the character). You must be very careful with her.

Ota. I beg your pardon. (*to Nurse*) Light the gentleman to the door.

(*Nurse follows Sakai with an anxious look.*)

SCENE V.

Ota (*musing to himself*). I wonder what is going to happen to me to-morrow. (*to Nurse, who returns*). What is the latest bulletin about the old lady?

Nurse (*looking round her with suspicion*). She took a sudden turn for the worse a few minutes ago.)

Ichiro (*running in*). Hullo! Daddy! Glad to see you! (*Seizes Ota by the hand*.)

Ota. Why, boy! (*about to lift him up*). Why, how heavy you are! Come, take me to see Granny (*notices the cushions, etc. scattered over the floor*).

Ichiro. Say, Daddy! Pet is n't that gentleman's little boy is he?—that gentleman that has just gone away.....

Ota. What?

Nurse, (*speaking involuntarily in a rough voice*). Pet! Pet!

CURTAIN.

ACT IV.—THE FOREIGN APARTMENT
IN OTA'S HOUSE.

SCENE I.

(MORNING. A FIRE IS BURNING IN THE STOVE).

Ota. (*throwing documents into the fire*). These things may cause trouble some day.....proofs.....better do away with them.....rather than have such painful thoughts better go and make a clean breast of it.....if I could only do that, I should have no trouble now. If I did so now people would say that I did it because I saw no chance of escape, and that keeps me back:—it would not help me at all even to avoid my own disgrace. I feel as though I had an evil dream.....Ah! it is a dream, a dream! Some devil prompted me to fall in love with O-Hana's pretty face. My only thought was to get a boy, and for this I was content to put up with the reproachful looks of wife and daughter—and I got my wish. And now this child.....I cannot think it! And yet it must have come from a union based on mutual love.....In that case, even Masa.....

(*A knock at the door*).

Who is it?

Kurisu (*outside*). It is I, Tomita.

Ota. You? What do you want?

Kurisu. If it is not inconvenient I should like a moment's talk with you.

SCENE II.

Kurisu. What a horrid smell of burning! What have you been doing?

Ota. I? Nothing particular?

Kurisu. Really?

Ota. You said you wanted something. What is it?

Kurisu. There is a very strange paragraph in to-day's paper.

Ota. A strange paragraph?

Kurisu. I suppose you have read it.

Ota. I have read the paper; but I saw no paragraph that specially attracted my notice.

Kurisu. It is about yourself.

Ota (forgetting himself). About me? In what paper? And what was it?

Kurisu. It said that you also were in danger.

Ota. That I was in danger! Impossible!

Kurisu. Do you remember having done anything?

Ota. No, nothing. Have you the paper with you?

Kurisu. Yes. Here it is—marked in red—under the heading "A corrupt educationalist."

Ota (with feigned laughter). What? the Text Book Scandal? (*Takes up the paper with an anxious face*). So, this is the paper.....I wonder what it says. (*Kurisu looks attentively at Ota while she is reading the paper*.) A newspaper man will write anything. It is his business to write so much.....

Kurisu. Uncle, this morning some of my friends showed me this newspaper and said: "You call yourself a religious man, but if you try to pretend that there is no such blackguard among your relations I should advise

you to leave the religious world to-day whilst you can do so with a clear conscience"; but I answered him that I knew nothing about it, and that I was quite sure my uncle would never do such a blackguardly thing. If unfortunately he should.....

Ota. If he should, what did you say you would do?

Kurisu. If unfortunately he should have done such a thing, I should have been quite mistaken in him, and this alone would show me to be unfit for the religious world,.....unless.....

Ota. Unless? Hm!

Kurisu. Unless I can bring my uncle to repentance before Christ my Lord.....

Ota. I suppose it would not do before Shaka, would it?

Kurisu. Uncle, the matter has come to such a pass that I must face the question of changing my whole method of life. A truce to your jokes.....

Ota (apologetically). I quite understand. But whatever I may do, it cannot affect your method of life, can it? Such a thoughtless.....

Kurisu. I should be much obliged if you would tell me whether the thing is true or not.

Ota. There is no truth in the article.....

Kurisu. Can you swear it?

Ota. Of course.

Kurisu (with a sigh). What a relief! I was all along quite sure that it could not be so, but I could not rest until had heard it from your own lips. I am going straight to the church to return thanks to God. (*TURNS TO LEAVE THE ROOM*). By the way, I had quite forgotten. How is my aunt?

Ota. I am afraid she is far from well,

Kurisu. Is it only her old hysteria?

Ota. Yes, a very bad attack of it.

Kurisu. I'll go in for a minute to see her.

(*Exit*).

SCENE III.

Ota (taking up again the paper which Kurisu has left behind him). In this paper.....thought that I had scrutinized it carefully, but I don't think I saw this supplement.....Well at any rate, now that it has appeared in this paper, it's all up,.....At any moment a policeman may come and arrest me in the name of the law.....and yet here have I been perjuring myself and deceiving others.....(locks the door).....

What can have happened to Sensui? He has not showed his face since yesterday. He may profess as much as he likes that he wants Hisako as a wife for Tomoo, or that he will do his utmost to shield me from this disgrace. As things stand now I am beyond all help. (*Pauses*). Sensui,—there have been times when I disliked that man.....but that was only for a moment.....now that I come to look at it I was led by my prejudices.....and yet, it was for this that I treated Masa so badly, though she bore it with singular patience. In spite of all this, Hisako, brought up in the midst of it all, remains the innocent, honest, girl that she is. She will make an excellent match for Tomoo. (*Takes some poison from the drawer*). I hope, Hisako, you won't hate me for an unfeeling parent.....and your mind is already so much upset by your mother's illness.... You will almost go mad when you have seen your father's end. Forgive me, if you can.....Rather than have the world point the finger of scorn at you, as the child of a disgraced parent,.....it is a kind action on my part to give you this other sorrow.....And now for one glance.....(a knock at the door). Who's that?.....(hides the poison hurriedly).

Maidservant (without). The doctor says that he would like to see you for a moment, Sir.

Ota. The doctor.....

Maidservant. Has just been to see the mistress.

Ota. Has he just been to visit her in her room?..... Bring him in here.....(*to himself*) I am not only the cause of all this desperate trouble.....but I am adding shame to shame.

SCENE IV.

Ota (opens the door and confronts the doctor). How do you find the patient?

Dr. Umeki. Terribly shaken! Talking is very bad for her, so I took the liberty to refuse admission to the gentleman who came just now. Also the griping at the stomach is at times very severe, and she says that she would like a sedative, so I have given her one. This is a poison; when she has taken one dose she may not perhaps feel the effects at once, but it is dangerous to go on taking it, so I will entrust it to your care.....three doses.....do you understand.....let her have one dose, and if after that she still complains of the pain, please don't give her another for four or five hours.

Ota. Certainly.

Umeki. I will call in again to-morrow.....if there should be any sudden change, mind you let me know at once.

Ota. Thank you.

Umeki. Ah! I had forgotten.....there was a newspaper.....

Ota. A newspaper?

Umeki. Everything that excites the nerves is bad.....Keep her as quiet as possible.....Good day.....I hope she will soon be better.....

(*Ota summons the maid-servant to show the doctor out.*)

SCENE V.

Maidservant. Mr. Tomoo has just come and says he must see you.

Ota. What, Tomoo? The very man I wanted. Shew him in at once.

(*Exit Maid*).

My heart's desire has been granted me, by his coming.

(*Maidservant introduces Tomoo and retires*).

Come right in. I was badly wanting to see you.

Tomoo (*his outward demeanour is placid, but his face is pale and his voice shaky*). I want a few minutes of private talk with you. Can I have it here?

Ota (*under the delusion that Tomoo is too bashful to speak, and at the same time much relieved in his mind*) You need not be anxious.....I have heard of this before now from Sensui, so you need not go into particulars.....Forgive my partiality for my child, and do not laugh at me.....it is my innocent Hisako that you want—I will gladly entrust her to you.

Tomoo. This is just what I came for.

Ota. Has there been any hitch?

Tomoo. No. I have come to-day, in accordance with my uncle Sensui's will to ask for the hand of Hisako.

Ota (*beside himself with joy*). Really? You are welcome. This is good news.

Tomoo. I have also brought you a letter from my uncle. Here it is.

Ota (*takes the letter just as it is*). Unsealed! I suppose because you were going to bring it.....though it would have been better to have come himself.

Tomoo. It contains something which he could only say in a letter. You will understand when you read it.

Ota. It is the old complaint, Tomoo. I ask you most earnestly to take care of Hisako.

Tomoo. It is I that am asking for Hisako.....on my own account.

Ota. I am very glad to hear it. (*Begins reading the letter*). What? Sensui misappropriated the money that was sent me by the Kinyeibo? Is that possible? "Now that the Text Book Scandal has come to light, this transaction must also be disclosed; and even my social position cannot protect me from the guilt of having misappropriated a friend's money: and I am more than sorry to think that my action should involve an innocent brother".....I can't make it out. What *does* he mean?"And even though my brother should forgive my crime, Society will never condone it. My remorse and penitence are so great that I feel death alone can atone for what I have done."—Tomoo have you read this letter?

Tomoo. I have not actually read it, but.....

Ota. I cannot make head or tail of it.....I must ask Sensui himself about it,

Tomoo. You may see him, but you cannot talk with him?

Ota. What?.....What has happened? Have the pol....

Tomoo. I came off at once without waiting for the certificate.

Ota. Certificate? (*Alarmed for the first time*). What certificate?

Tomoo. My uncle, wishing to escape from the torments of eighteen years of troubled conscience, has taken the calamity which threatened you on himself, and has committed suicide.

Ota. Suicide? Suicide?

Tomoo. I did not wish you to think that my Uncle had ended his life like a dog, and so I came to see you at once.

(*A long pause.*)

Ota (*recovering himself and speaking like a different man*). Tomoo, there is no one that has once been born in the world that does not prize his life, and that is but natural. I am now about, as you may have heard from your uncle, to remove the disgrace which came to me from an unintentional error of judgment. I can clear off the mud that sticks to myself,—but I am sorry for my family.....I may resolve as much as I like to clear myself from this charge rather than have the world boycott my innocent wife and child for their connection with me, still there will always be something to prevent my doing so. And when I, who am so much concerned, am in doubt and hesitation, how could I expect that anotherHowever, friendly he might be to me, however much he might say that he wanted my daughter as a bride for his darling heir, it could hardly be expected of him that he should go to such extremes as this. Tomoo, please tell me what happened exactly.....I don't think I can ever make an adequate return for this spontaneous sacrifice on his part.....I am not worthy of it all. I cannot believe it is true. It is impossible.

Tomoo. I also feel as if I were still in a dream.

Ota. And then his long years of suffering.....

Masa (*from the next room*).....I can tell you all about that.....

Ota (*hastening towards Masa's voice*). What! Masa. How came she to leave the invalid?

SCENE VI.

Ota (*opening the fusuma*). Are you all alone? Is not Hisako here, nor any one else?

Masa (*repressing her emotions*). Hisako? She has gone to the Sensuis.....

Oia. To the Sensuis?

Masa. Yes.....after she saw this morning's paper.....

Ota. I wonder if she saw that article.....

Masa (*with a look of intelligence*). Yes. Hisa read it first and said 'I am sure my father never did such a thing: but rather than give him the pain of reading it, I will leave only this one sheet.' So I suppose she did not bring it to you.

Ota. You are quite right. I never saw that sheet, and I first heard the news when Tomita came.

Masa. Ah! Did Tomita tell you? She and I thought that there must be some trouble brewing, and so she went off to talk it over with Mr. Sensui or Tomoo; so she said.

Ota. Did she care for me as much as all that?

Masa. Just as she went out, in came the maid to say that Tomoo had just arrived in a jinrikisha with two men,.....so I thought I would come in here.....and so I overheard every thing.....and so poor Hisako has, quite unintentionally, gone to take her last farewell of Sensui. (*Her eyes suffuse with tears*) Tomoo, do you know the cause?

Tomoo. It was the day before yesterday that my uncle laid open his heart to me. I warned him at the time not to do anything rash, and I did my best to keep watch over him; but I think my Uncle had made up his

mind to this long ago.....and last night.....we found him at day-break this morning.

Masa. I think it is a case of *cherches la femme*. And indeed, I fear that I am the cause of all the trouble.

Ota. Do you mean of Sensui's long-continued mental distress?

Masa. Yes.....I suppose you know a good deal about it also.....Many years ago I looked upon Sensui as my future husband.

Ota. Well?

Masa. Well, and when my father appointed you as his heir, I was much opposed to it, but I was told that if I disobeyed my father I was no child of his, and was threatened with being disinherited, and I thought that if I not only brought trouble to my father who stood as it were with one foot in the grave, but also insisted upon having my own way, my father's severity would only increase, and so at least I agreed to accept you. This disappointment was one cause of Sensui's sorrow.

Ota. Was there any other cause?

Masa. The child, Hisako, that was born less than a year after my marriage with you.....was.....

Tomoo My uncle made too much of his troubles,.....hence this suspicion.....A kind of Nemesis seems to have dogged his steps, until he left the world.

(Is on the point of falling but is held up by Ota. All are silent for a few moments).

Ota (as though in the delirium of a fever). I always knew, Masa, that you loved Sensui, and my coming here was due to my adopted father's wishes and not from any love for you. In fact, I hoped to make my way in the world on the strength of the name I got from him.

I was blinded by a sordid ambition and had no idea of what love meant. The result was—as you see—something I never expected.....It serves me right.

Masa (recovering consciousness). What was it you were saying?

Ota. It is my punishment for despising the sacredness of love.

Masa. The sacredness of love.....?

Ota. Ah! Now that I think it over, Sensui's death has opened my eyes: The clouds of prejudice have been dispersed.....I mean to enter religion.....

Tomoo. Do you mean that you are going to retire from the world?

Masa (timidly). Oh! Don't mention such a thing.

Ota. Forgive me, Masa. I always pretended that in obedience to my father's desires I gave my love.....but in reality my heart was given elsewhere.....Ah, I was wrong.....I knew you, Tomoo, to be a man of promise, and that Hisako placed much confidence in you, and yet I more than once thought of giving Hisako to my nephew Tomita. In spite of this it was Hisako that felt sorry for me. The love which she has shown me is true filial love.

Tomoo. Well, my desire is to have Ota Hisako, the dutiful child, and no one else for my wife.

Masa (looks at them both in an ecstasy of joy, but only sighs.)

Ota. When I think of my friend who saved me from disgrace by his own death, and when I understand how deep was my sin in killing the love that was in his heart and hers.....I feel that not for a second more.....

Masa (throwing herself down). My dear, my dear, if

you insist on it that you must leave the world, please do not do so before you have heard my sincere words which come from the bottom of my heart.

Ota (overcome by emotion). O Masa!

Masa. After I became your wife I considered that my own self was dead, and I have continued until to-day living in subjection to your will;—but now that you have discovered how nearly you have killed my soul.....I have regained my life:—my life which was like an extinct fire has again revived and burst into flames. Up to the present I have been your wife.....but only in name. (*Is seized with severe pains*).

Ota (absorbed in the thought of looking after her). Good gracious! What is the matter?

Masa (in the midst of her agony). To-day.....for the first time.....from heart.....your.....

Ota (suddenly seized by a thought). I had quite forgotten.....the sedative which the doctor left for her.....Tomoo, pass me that water.....There! Drink that!

Masa. Please, please.....

Ota. There! Drink it quickly. It will do you good.

(*Gives Masa the potion and tends her for a while in silence.*)

Masa (meeting Tomoo's questioning eyes). Tomoo.....be kind to Hisako.....

Ota. Come, it is good for you, keep quiet.....The girl ought to be back soon.....Hullo!.....She does not seem to be getting better.....

Masa (groaning for pain) Ah! It is so painful!

Tomoo. You must try and keep yourself quiet, there's a dear,

Ota (*taking up another bottle of medicine and giving a start*). It's all up !

Tomoo. What's up ?

Ota. I have made a mistake ! Quick, the doctor !.....
That medicine was poison.

Tomoo. What do you say ?

Ota. Send for the doctor at once.....

(*Tomoo rushes out through the door*).

Ota (*embracing Masa*). Forgive me.....when I saw the newspaper article a short time ago, I resolved to do this thing myself and so I brought out the poison which I had by me in readiness. What the doctor gave me was a sedative.....he will be here in a minute.....please forgive me.

Masa (*seizes Ota's hand and puts it on her breast*.)
Dearest !

SCENE VII.

Hisako (*running up to her mother*). Mother, Mother! Father! Father!

Masa (*opens her agonized eyes and speaks faintly*) Hisako!

Hisako (*through her sobs*).....Mother!

Ota (*weeping as though his heart would break, calls repeatedly on Masa*).....*Tomoo*, who has come in after *Hisako*, stands with his hands painfully clasped together, and repressing with difficulty his manly fears.

CURTAIN.

MITO SAMURAI AND BRITISH SAILORS IN 1824.

[By ERNEST W. CLEMENT, M.A.]

(*Read 17th May, 1905.*)

When Iyemitsu, the Third Tokugawa Shōgun, in 1638, issued his famous edict*, forbidding, not only foreigners to land on the coast of Japan, but also Japanese to leave the country, it was supposed that the policy of seclusion, with its two phases of exclusion and inclusion, was as unalterably established in this Empire as the laws of the Medes and Persians in ancient days. It was assumed that the limited amount of trade permitted at Nagasaki with the Dutch and the Chinese would suffice for all extraterritorial needs of Japan, and that one little hole, like Nagasaki, would give sufficient vent to the outward aspirations of Japan and the inward desires of foreigners. Certainly, to all intents and purposes, Japan was hermetically sealed to and from the rest of the world. But no number of vigorous edicts could prevent the winds and currents from carrying foreign vessels to the Japanese coasts or keep in the ambitious and adventurous desires of Japanese to know something about the outside world. No matter how stringent might be the theory of the policy of seclusion, it was absolutely impossible for it to be maintained after whaling and merchant vessels began to frequent the waters of the Pacific Ocean. It then became only a question of time how long such a policy could stand.

* See Hildreth's "Japan as it Was and Is," p. 192.

It would be a most interesting subject for one with plenty of time and perseverance to hunt up from all sources available the records of visits to Japanese coasts by foreigners before Perry's day. A beginning has been made in this line of investigation. In Lanman's "Leading Men of Japan" (page 283), we read as follows: "According to the native annals, the coast of Japan was visited by foreign vessels in 1637, 1673, 1768, 1791, 1793, 1796, 1803, 1808, 1813 and 1829." Dr. W. E. Griffis, in his "Japan in History, Folk-lore and Art" (Chap. XXV), writes as follows: "When the Yankee whalers of New Bedford, Massachusetts, began, about the year 1750, to find their game leaving them, they sailed into new waters in quest of blubber and bone. They moved their ships down into South American waters. Then they rounded Cape Horn and pushed up into the northern Pacific Ocean. Our treaties with Russia made all sub-Arctic waters free. Some of the 'black ships' began to loom up in fleets along the coast of Japan."

"When it was found that the North Pacific was so fruitful, the whaling industry increased mightily. Commodore Perry found that seventeen millions of dollars were invested in it. In one year, eight-five of the 'black ships', as the Japanese called our painted, smoky and sooty whalers, were counted passing one port. Steam made the ocean a ferry, and increased the commerce to China, making also coal supplies and open ports necessary. American ships of peace and men-of-war came frequently to Japan to take away ship-wrecked sailors, or to return Japanese waifs picked up at sea."

Dr. Griffis also devotes a chapter (XXVII) of his "Matthew Galbraith Perry" to this subject; and in his

"America in the East" makes frequent mention of the matter. Nitobe's "Intercourse between the United States and Japan" treats the subject at considerable length. Hildreth's "Japan as it Was and Is" also contains valuable material along this line, and enters somewhat into details. Rein's "Japan" likewise treats this topic of the attempts made before Perry's day to open intercourse with Japan. Commodore Perry's official report of the "Expedition to Japan" contains a tabular view of attempts made to open communication and commerce with Japan. A paper read by Wilson Crewdson before the Japan Society, London, on "The Dawn of Western Influence in Japan"*, includes a long tabular record of Japan's relations with foreign countries from 1542 to 1858; and this is much more complete than Perry's. That paper contains also mention of a very flagrant case in 1842, when the captain of the "Lady Rowena", as he reported to the *Sydney Gazette*, in attempting to obtain supplies, "destroyed a Japanese village near 43° N. Lat."

But the special purpose of this paper is to give an account of an unofficial descent on the eastern coast of Japan by some British sailors in 1824.† This event was of no particular importance, except as one link in the chain of historical record of ante-Perry visits to Japan by foreigners. The Japanese accounts, however, are rather interesting, as they portray the confusion into which some of their nationals were thrown by this unexpected occurrence. In a paper read before this Society on October

* Vol. VI, Part 2, of the "Transactions and Proceedings" of that society.

† It was in this year that Captain Reuben Coffin, of Nantucket, landed on the Bonin Islands.

16, 1889, and printed in Vol. XVIII, Part 1, of these Transactions, I briefly referred to the event as follows: "In 1823, some fishermen discovered a foreign ship off the coast of Hitachi, and had an opportunity to go aboard. In the ship they found many swords, guns, etc.; and they saw the crew getting oil from whales. When they returned to the shore, they notified the officers of these facts. So great alarm was felt throughout this province, and also in all the provinces on the eastern shore of this island, that soldiers were sent to the coast to guard against the expected invasion. During the same year twenty or more foreign ships were seen off Hitachi; and the next year twelve foreigners who had landed at the village of Ōtsu were seized. The excitement reached its highest point: but, upon the explanation of interpreters, that these men landed only to obtain water and fuel, the foreigners were released. Many young *samurai* were dissatisfied with what they called 'a weak policy'."

In Lanman's "Leading Men of Japan" (pp. 33, 34), in a sketch of the famous Mito *samurai*, Fujita Hio, is found the following account:—"In the seventh year of Bunsei [1824] an American [?] ship, which was sailing about, stranded on the coast of Hitachi. The crew landed at Ōtsu-mura, attacked and robbed the people, and threw 'the people into confusion'. As soon as this news was reported, Hio's father was very much excited and said to his son: 'As you know, during the past few years, foreign barbarians have visited our coast very often, and sometimes they have made use of cannon, and so caused great disturbance among the people. But, alas! all our countrymen are contented with a momentary peace, and they take no heed of the danger of the

future. I am deeply sorry for them, that they have no courage or spirit of patriotism. Now, I advise you, my son, to go to Ōtsu-mura immediately, and to watch what the foreigners are doing; and when an opportunity occurs, slay them all, and afterwards report personally to the Government what you have done, and bravely accept the judgment of the authorities. This will not be a service of the highest importance for the country, but we should be quite satisfied to manifest our *yamato-tamashii* (conservative feeling) even in so small a way.' Hio, having listened to his father's advice, quite sympathized in the scheme, and a stern resolve to carry it out was exhibited in his face. While he was making preparation for departure upon this errand, a report was brought from Ōtsu-mura, to the effect that the Americans [?] had retired and that no foreigner remained on shore. He was disappointed and felt great regret at this circumstance, as it interfered with the execution of his father's order. At that time he was only nineteen years old."

There are some discrepancies in these two records; but it is at least certain that in 1824 some sailors from British vessels, apparently whalers, landed on the coast of the Mito *han* (fief) and were detained for several days in the village of Ōtsu. By the courtesy of Marquis Tokugawa, now head of the Mito family, I was able to obtain one document bearing on this topic. I also made a trip to Mito and Ōtsu, at both of which places I was so fortunate as to find other material. It is, however, unfortunate that almost all the relics at Ōtsu were destroyed some years ago in a conflagration.

The first document is entitled "Talks with Foreigners"

by Aizawa An, a prominent Mito *samurai*. It runs as follows :*—

On the 28th day of the 5th month†, in the 7th year of Bunsei [1824], twelve foreigners landed at the village of Hitachi. They called themselves "Anglians" (English), and their names are as follows: Captain Kemp, Middleton, Taylor, Chapow (?)‡, Ludden, Davis, Captain Gibson, Smith, Capen, Wall, Leonard, Platin (?). Tobita Shiken and myself, having been ordered to communicate with them in writing, repaired to that village, and then, accompanied by Kikuchi Sannojō, a public censor, went to the spot where they [the foreigners] were kept captive. There was a villager by the name of Yūzaburō, who, having been in company with the foreigners for a few days, was able to understand, though very imperfectly, what they tried to say by means of gestures. In the first place, he called before us Captain Gibson. As this was, however, the first time that we had ever met any foreigners, we knew no means by which to converse with them. At length, after a consultation with Tobita Shiken, I wrote down the ideographs 諸厄利亞 (Anglia or England); but, finding that they could not make out the meaning, I wrote the same thing in Japanese letters (*kana*) イギリス and いぎりす [Igirisu]. Still they seemed unable to understand. Next I wrote a Russian word with no better result. Then Gibson took the pen and wrote down ABCDEFG, and pronounced

* Translation by Mr. Motoi Kuribara, teacher of English in the Higher Normal School, Hiroshima.

† This day of the old lunar calendar corresponded with June 24 of the present solar calendar.

‡ Represented in *kana* by チヤー・ギウ, ブラツン.

them one by one in the Dutch way. By this I saw that the Dutch alphabet was used in their country. Therefore I showed them a book written in Dutch, and said "English"; to which Gibson responded with a nod of assent. Then I wrote 1 2 3 4 5 6 7; read them off as "wan, teu, arei,* fara, faif, seki, sem"; and showed them a book in which Dutch numerals were written. This they understood. Again I wrote the four characters 諸厄利亞 and pronounced them "Englia," when, for the first time, they seemed to understand.

When I asked him, with the help of Yūzaburō, about the number of ships† they brought, he pointed out 3 and 5 among the figures that had been written. By this I saw that there were 35 ships which they had brought with them. When he was asked how long a time had passed since their departure from their native land, he drew the picture of the moon and wrote 32 under it. By this I saw that they had spent 32 months on their voyage.

I took a map of the world, and, pointing to Russia, said "Rossia"; but he shook his head in denial. But when I pointed out England, saying "Anglia," he assented. By this I knew that they were people of England. Then I traced with my finger on the map a course from England, through the South Sea, to Japan, and did the same through the North Sea. Gibson pointed to the course through the South Sea; and this meant that they took that course on their way to Japan. He also pointed out a course by the West Sea, through America; by

* Probably a mistake for "trei." The other numerals are easily recognizable.

† Boats? See note later. (P. 96).

which we knew that a ship could come that way. When I spoke the names of the European countries, almost all of them were the same as he pronounced them. When I pointed out the location of Russia, he said that it lay to the east(?) of Tobolsky [Tobolsk]. When I asked the location of Moscow, he pointed to the south of Tobolsky. This was repeated two or three times with the same result.

When I had Yūzaburō inquire of Gibson for what purpose they had come, he breathed out, and brandished his hands in imitation of the way of catching a whale. Then I drew the picture of a harpoon, which he recognized. But I did not like it that he should conceal the real purpose of their coming there; and gazed earnestly into his face. Then he drew a harpoon, and said something else than what I wanted to know.*

Gibson drew the flags of different nationalities, those used in navigation, and gave the names of the respective countries. Trying to learn their colors, I pointed first to a flag and then to the red color of his clothes. He pointed to the blue part, by which he meant the color of the flag referred to. In like manner, all the colors of the flags were shown.

With the intention of asking if there were some wars being waged between countries, I spoke the names of Holland and England, and at the same time, with two fingers, made a sign of fighting. But, as he did not understand what I meant, I struck my fists together. Then they smiled and seemed to assent. Thus I knew

* This suspicion on the part of the Japanese was, of course, an error; but it was characteristic of the times. It frequently crops out during this interview with the foreigners.

that those two countries were waging war. When I repeated the motions and said "Turkey" and "Russia," they assented; and I knew that those two countries were fighting. Gibson made the same motions, and said "England" and "France"; and again, "England" and "Spain"; and I knew that those countries were at war.*

Wishing to know what countries stood in the relation of subjection to other countries, I pointed to my thumb, saying "Germany," and to my little finger, saying "Holland"; and they nodded. By this I knew that the latter was a subject state of the former. When I showed my thumb and little finger, saying respectively "Germany," and "Holland," they shook their heads; and I knew that those countries were not in the relation of governing and governed.

In the same way, Siberia, Turkey and Sweden were mentioned as subject to Russia, France and Spain to England, Portugal to Spain, and Hungary to Germany. (They had previously said that England was at war against France, and Russia against Turkey. But afterwards they said that France was subject to England, and Turkey to Russia. Does it mean that, though these two countries fought against the other two countries, they were at last entirely conquered?)† And when we asked about Portugal, they showed the little finger with the lower part grasped by the left hand, while the tip was left visible. This may mean that that country is subject to another subject country, so weak and helpless is it becoming.

* The foreigners may have intended merely to say that they were hostile to each other.

† See later note on P. 96.

Then they said "English," pointing to India and Hottendotten [Hottentots]. At first they pointed only to various parts of India in the South; but the next day, after some talk among themselves, they declared that the entire country of India was subject to England. Also three or four islands in the South Sea were said to be subject to England. Although they said that New Holland was subject to England, it was doubtful whether that is the case. And the next day they corrected the mistake. Those places seem to have been subject to England lately. Next they said that "Marabarico" * was subject to England.

When we asked about the islands of—†, they answered that they belonged to Japan. Pointing to some islands near Kiūshiu, they called them "Loochoo" and said that they belonged to Japan. Now in this way we were able to understand the general features of the world.

Next I inquired of them the purpose of their landing. Gibson was about to make some reply, when another foreigner, by the name of Middleton, took the map by his side, and covered that part of it from Japan to England two or three times with his four fingers. He must have meant to include even Japan under the dominion of England,...a most unpleasant thing to hear.

Among the foreigners there was a man of dark color, who seemed to belong to a different race. I asked his name, but was not understood. I touched my face gently to my hand and rubbed a dark part of the dress he wore.

* "Marabarico (in Japanese *kana* マラバリコ) is a series of islands connected with the Bonin Islands, or the islands of Ogasawara.

† This is unrecognizable from the Japanese *kana* ナイデンコエズ = *Naidenkoes*).

Gibson perceived that I meant to ask his name and said it was "Taylor." Being called by that name, Taylor presented himself before us. Then I said "English" to Gibson and "Kamchatka" to Taylor; but they replied "America," the nationality of Taylor, and pointed to the coast of North America, that is, "New Anglia" (New England). But all the rest belonged to the English.

It was then getting dark; so we stopped our conversation and departed.

On the fifth day we resumed our talk in writing, but what we were informed was nearly the same as on the former occasion. A few points are mentioned here as follows :—

(1) Of the thirty-five ships*, three came to land; the first with Captain Gibson and 44 sailors; the second with Captain Kemp and 34 sailors; and the third with 28 sailors. (On the 8th four boats came to Ōtsu; two more were seen far to the north; so that the statement that they brought only three is doubtful).

(2) Hawaii had been subdued by England, but afterwards came under the control of Holland. Luzon now belongs to Spain and Borneo to Holland.

(3) When we asked on the third day if England was subject† to Russia, they were going to affirm it, when some of them whispered among themselves, and then they answered that Russia was subject to England. (It seems as though England was subject first to Russia, but gradually her power was so increased that she became superior to Russia. But nothing was said about any war

* This enumeration would seem to include all the small boats of their (whaling) fleet.

† Or, "was stronger" (?), "was larger" (?), "was superior" (?)

between these Powers; and the true condition of affairs remains in doubt).

(4) The land of Anatolia is possessed by Greece. Now-a-days Greece and Turkey stand on an equal footing.

(5) Prussia has extended her territory to the south of Hungary.

(6) As regards religion, France, Portugal, Spain, Russia, Polonia (?)* believe in Roman Catholicism; while Turkey, Barbary and Arabia believe in Mohammedanism. But they did not state the religion of their own country. The difficulty of conversing made it impossible to examine them closely; but probably, for some reason or other, they did not like to state it [their religion].

6th. To-day Gibson took a pen and drew the picture of a whale again. This seems to have been done in order to drive out the idea given by Middleton the day before yesterday, that is, the plan of landing for the purpose of encroaching on our country.

* * * * *

This account of the interview that Aizawa and Tobita had with the foreigners illustrates both the possibilities and the limitations of sign language. It is, of course, inevitable in such a method of communication that misunderstandings should occur. It seems quite likely, for instance, that, when they were conversing about the different countries, their power and their relations to each other, there was very far from a clear understanding of each other. No doubt the Japanese intended to inquire about political independence or dependence (subjection); but apparently the foreigners interpreted the queries to be

*Poland (?)

concerning size or power or superiority. At any rate the conversation on those topics was so confused as to be very unsatisfactory.

We can not, however, fail to be surprised at the intelligence displayed by the Japanese and the ignorance displayed by the foreigners. The latter, of course, may have been men of a class not expected to be well posted on current history and politics; while the former were *samurai*, a well-educated class. The foreigners, too, had been on their cruise for almost three years, and might have lost track of current events. Nevertheless, it must be acknowledged that these Japanese showed unusual intelligence on foreign affairs in spite of the fact that the nation was supposed to be strictly secluded from communication with the rest of the world.

Another document is a manuscript kept in the archives of the Ōtaka house, one of the old families of Mito. The present head of the family is Ōtaka Oriyemon, who has one of the most prominent dry-goods stores in the city. He is of *samurai* descent and proud of his "blue blood." That manuscript consists of documents and a diary mixed together ; and the gist of all is as follows *:—

LETTER OF THE GOVERNMENT TO THE KARŌ† OF MITO.

On the occasion of the landing of the foreign ships on the shore of Otsu in the province of Hitachi, guards were sent to the spot and the necessary means of defense were admirably carried out through the efforts of the Mito authorities. The excellent management of

* Translated by Mr. M. Kuribara.

† The chief officer of a clan.

Nakayama Bizen no Kami and his retainers is also praiseworthy. Our rewards to them all shall be given promptly.

When the foreigners were asked, through an interpreter belonging to Takahashi Sakuyemon, for what purpose they had landed, they answered that they had landed, because they needed vegetables, pork and chickens for some sick men on board the ships, and also because they needed fuel and water. Therefore, we ordered Furuyama Zenkichi to tell them not to allow their boats to approach the coast, but to sail off immediately. As the reason for their landing was nothing more than that mentioned above, we ordered Zenkichi and others to supply them with the things they needed; to demand that they sail back, and to give them also the following note, written in Roman letters [English?]:—"According to the law of our country, foreign ships are prohibited from landing on our shore; and you are required to put off immediately."

(The above was given in Mito on the 1st day of the 8th month of the 7th year of Bunsei). [This date is August 24, 1824]*

On the occasion of the landing of the foreign ships, defensive measures were effectively carried out, so that the Government conferred praise on us,—which is a great honor. I believe that, through the august influence of our two Princes, Bunkō and Bukō*, your faithful observance of their instructions and your untiring zeal in military practice achieved this success. I hear that some of you left aged sick parents at home in order to fulfill your

* For further information concerning the Japanese calendars, see Vol. XXX, Part I, of the Transactions of this Society.

duty to the public interests. This was a most delightful thing for me to hear. I have written this much and send to you, in order that one and all may try your best to further the interests of the country.

The 7th month of the 8th year of Bunsei [1825].

It is most advisable to take care lest rumours should arouse the people to commotion. Therefore, the notification quoted above is sent even to the lowest officers, in the hope that they will behave themselves considerately. The letter of the government states that, at the time of the landing of the foreigners, the guards sent to the spot performed their duty very well, to the satisfaction of the Shōgun; and that it would not have ended so fortunately, had not your general purpose been so excellent. These are also the feelings that I entertain toward you; and I shall be glad to confer upon you afterwards some proper rewards.

1 (一) [†]	2 (二)	3 (三)	4 (四)
エニ	テウエー	テリ一	ヒール
5 (五)	6 (六)	8 (八)	9 (九)
ヘイフ	セス	アクト	チーゲン
0 (零)	10 (十)		100 (百)
シユル			
B [‡]	C [‡]	D [‡]	E [‡]
ク	ツ	ド	エ
Q [*]	R [‡]	S [‡]	T [‡]
キウ	エラ	エス	タ
G [‡]	H [‡]	I [‡]	J [‡]
ハ	エハ	イ	イ
V [‡]	W [‡]		
エウ	アル		
X [‡]		Y [‡]	
ツ		イ	
L [‡]	M [‡]	N [‡]	O [‡]
ム	ム	ン	ヲ

* See *Transactions of this Society*, Vol. XVIII, P. 11.

† These figures and letters are given what is apparently a Dutch pronunciation.

A NOTIFICATION OF THE LOCAL OFFICE.

When the foreign ships landed, the men of the *Ichibante** were promptly sent out, according to the decision of the *Kumiōshin†*; and the coast was strictly guarded. A petition has been sent in to the authorities that money be given to you as a recompense for this service. Therefore, you may expect it.

The 29th day (of) the 5th month.

When the foreign ships were seen, it was thought necessary to send the *Ichibante* and military arms which had been put in the *tamon-yagura*.‡ And two companies gathered in the house of the *o-kashira*.§ The following were the articles which they carried: Swords, large and small; sacks; metal maces; ropes; screws; wooden mallets; flints and pieces of steel; gun-powder; bamboo lanterns; paper ensigns;○ boxes of armour; spears, etc.

[Here follows a list of the names of the archers, watchmen and substitutes].

The arms from the castle-barracks were brought out on three horses and put in front of the council-house by Tōzō and Katsuyemon. They were delivered to the *o-kashira*; and the powder, which had been stored in the tower, was brought there. The party started at the ninth hour* in the following order:—

* First troop.

† A subordinate official.

‡ Tower of the barracks of a castle.

§ Headman of a troop.

○ Such as are carried at fires.

● A day was twice divided as follows:

Kokonotsu-doki (9th hour), 11 p.m.—1 a.m. and 11 a.m.—1 p.m.

Yatsu-doki (8th hour), 1—3 a.m. and p.m.

Nanatsu-doki (7th hour), 3—5 a.m. and p.m.

- (1) Crested lanterns of two village officers, the captain of the van and the bearer(s) of large lantern(s); Shō Kanyemon, on horse back, and his men.
- (2) Yano Kurōyemon, on horse back, and his men²¹ in number.
- (3) Arrow-case bearer, bullet-case bearer, two cooties.
- (4) Two *o-kachi-metsuke** [names given], one *ometsuke-doshin*[†][named], one *osae*[‡][named] and one signal-man.
- (5) One *o-metsuke* [named], on horse back.
- (6) Interpreters: Tobita Matsutarō and Aizawa Tsune-zō[§]; one censor [named]; and one *osae*[named].
- (7) One *okachi-metsuke* [named]: one artillerist [named]; and some pieces of cannon.
- (8) Five *dōshin* [not named]; Takayama Kakuma on horseback; one substitute from the barracks; one arrow-maker [named].
- (9) 33 pack-horses.

In this way the procession marched, with beating of drum, to Sawa Mura; and, after a short stop at that village, we passed the night at Moriyama and at day-break were at Ishigami. At Moriyama we each received two rice-balls, roasted *miso* and pickles, but they were

Mutsu-doki (6th hour), 5-7 a.m. and p.m.

Itsutsu-doki (5th hour), 7-9 a.m. and p.m.

Yotsu-doki (4th hour), 9-11 a.m. and p.m.

Thus each "hour" contained 120 minutes. For further information, see the writer's paper on "Japanese Calendars," Vol. XXX, Part I, of the Transactions of this Society. In the present paper all hours are given in the old style, so that reference must be made to the table given above.

* A kind of censor (or spy), who, perhaps, traveled about on foot (*kachi*).

† Subordinate censor.

‡ Attendant.

§ The same persons as in the former document.

not good. Therefore, we ate our own lunch which we had brought with us. The next morning at the fourth hour we started from Moriyama and came to Sukegawa. The food for dinner was the same as on the previous day, but this time it was good to eat. While we were staying there, sounds like those of cannon were heard in the direction of the coast; but they were very indistinct. After starting, however, without paying attention to that, several other sounds came in succession. In the meantime we arrived at Kawajiri, where, after a rest, we met the headman* and asked him about the matter in question. He answered that he had seen some foreign ships; therefore, one of the censors sent a swift messenger to Mito to give a report thereof.

At noon three ships were seen far off the coast, and the sound of cannon was heard. It seems that this sound had been heard since morning; and it was not improbable that the foreigners might stir up a tumult, for which we made preparation. In the evening the cannon became silent.

1st day, 6th month, fine weather.

At the fifth hour in the morning, we started for Ōtsu beach, and on the way saw some ships. After arranging ourselves in battle-array, we marched on with guns loaded and rope-matches† ready. At Ashiarai we ate the lunch which we carried with us. At the ninth hour, while passing through Sakurai, we saw foreign ships far off the coast of Kawajiri. At the seventh hour [p.m.] we arrived at Ōtsu. Before arriving there, about one *ri*§ distant

* Of the village.

† A fuse made of rope, used in the old-fashioned match lock muskets.

‡ 1 *ri*=2 1/2 miles.

from Ōtsu, we had seen some tents pitched for the party of Inouye Kawachi no Kami, lord of the Tanakura Castle. They were expected to arrive there in the evening. So we went on.

When we were about 2 *chō* from Ōtsu, we met a company from Tazuna, whose names are as follows :—

[List omitted.]

The *okashira* permitted us to pass through the village [of Tazuna]. While one of the censors was carrying on conversation with him, a guide and two others led us to a spot where we staid for the night in two different places. Our arms were all left with the *okashira*.

No sound of cannon was heard. All the censors, four watchmen and some others went out to make the rounds and returned in the evening. An order was given that five men should go out to keep watch. Provisions were brought from Tazuna. Breakfast and supper were ordinary meals, but dinner was *chazuke*.[§]

The 2nd day,—rainy.

The following is what we learned from the stories that we heard and the letters that we received from our neighbors :—When the foreign ships were seen far off the coast on the 28th[ult.], six or seven bonito-fishing smacks, noticing their approach sailed quickly back to shore. Then two foreign boats were launched, which came after the terror-stricken fishermen, and also landed. There was a great stir on the shore. The foreigners who landed wanted to speak to the fishermen; but no one could understand them. Then some village officials came to the spot, had these two boats drawn up on land, ordered

[§] *Chazuke* is boiled rice eaten in tea.

the foreigners, twelve in number, six in each of the boats, to be confined in a house; and had a swift messenger sent to Tazuna, to give warning. By-and-by other officers arrived on the spot.

The following are the articles found in their boats:—thirteen harpoons; four guns, five feet long, with no rope-matches, because such things were not needed, as the guns are fired by means of triggers; one buoy; ten oar-shaped instruments; four masts, [each] 20 feet long; two sails made from a material resembling hemp; innumerable bullets.

As regards their clothes, the two captains wore woolen cloth of a dark blue color and black velvet. The clothes of the others were of different colors,—blue, yellow, red, white,—or of mixed colors. The hair was clipped short and was from one to three inches in length. Some had curly beard of a red color, some had none. They all wore a kind of trousers on their legs, and had on shoes. They would go inside of a house in that way [with shoes on]. On the bottom of their shoes they had iron.

They pointed to their mouths and offered some silver coins. Therefore, they were at once given some food. They did not take salted things, but took rice, onions, radishes [*daikon*] and chestnuts. They put pickles into their mouths, but soon spit them out. They wore different kinds of hats, of different colors, and shaped like these:—



They had sunken eyes and high noses. In general, their complexion was white; but some of them were red

or black. While in the room, they never sat down [in Japanese fashion with their legs tucked under them], but stretched out their legs. Generally, they sat on chairs or walked around the room. They ate slowly, a little at a time, with their fingers, soiling them as well as the mats. They were unable to use chop-sticks. When they lay down to sleep, they lay with the captains in the middle. They chewed the stem or leaves of tobacco and also smoked tobacco in pipes. They drank a little wine. We could not understand their writing. On the lower garment, they had a sort of bag, in which they kept sundry articles, such as knife, razor, sugar, etc. They ate radish [*daikon*], after peeling off the skin.

The sound of cannon was heard about six times in succession from the direction of the ocean to the north-east; and it was about the fourth hour. That thundering, roaring sound shook the doors, so that some people rushed out of their houses. The censors, the artillerists and the leaders went out to the encampment to keep watch, and came back about the seventh hour.

About the ninth hour, a great crowd of men were gathering on the beach. They had been sent from Tanakura and had just arrived on the spot. They consisted of two captains on horse back, 25 gunners, one censor, six spear-bearers, all in fine costume; and there were more than 50 pack-horses. They passed in front of us and stopped in a temple near the sea, a temple belonging to the domain of Tanakura.

(The names of the men belonging to this Tanakura company are given in the manuscript, but are here omitted.)

They all made 223 in number. They stopped in a temple named Niida in the dominion of Tanakura.

About the eighth hour, a foreign ship was seen approaching the shore ; but, as it was a rainy day, we could not see it well.

About the seventh hour, Katsuyemon and Tōzō went out to see the foreigners. From the 28th ult. to the 1st inst. they had stayed in a house near the sea, but then they were removed to the present house. When the watchmen from Tazuna went to see them, they came out of the room, stood in the doorway, made some gestures (signs ?), and talked among themselves in good humour. Their clothes were the same as before.

Toward dusk an order was given by a censor that a company of night-watchmen, three in number, should make their rounds twice in the night, at the fourth and the eighth hours.

A party, consisting of a censor and a lower officer, carrying a lantern, made the rounds. A foreign ship was seen in the direction of Hirakata ; but nothing happened.

The following is what we heard from some villagers : On the 29th at the 4th hour, a foreign ship was seen about $\frac{1}{2}$ *ri* distant from the shore. Four boats were launched from it and floated around for some time, till about the 8th hour. All on shore kept a vigilant watch lest some disturbance should occur. Two of the boats stopped at the distance of 4 *chō** from the shore, and the other two came still nearer. Some of the sailors in the boat took off their hats and beckoned to us. Then one of the two rowed ashore, with seven sailors in it ; and

* 1 *chō*=120 yards.

one of them pushed out a bamboo pole with something at the end of it. We took it and gave it to the captive foreigners, the captain of whom wrote what appeared to be a reply, which he desired to send. We put it on the end of the pole, beckoned to the boat and handed it to the men. The boat withdrew, and the four boats gathered together and seemed to be consulting for some time. Then one boat came again and delivered a large package, which we handed to the foreigners. The articles in it were found to be tobacco, medicine and some other things. One of the sailors professed to be a son of one of the captive captains, and said that his father, a tall and fat man, was a tent-maker, and that three of his seven children were at sea. The father, bereft of his children, felt very anxious for them, and was ill a few days. So we ordered a doctor to examine him; but the man only allowed his pulse to be felt and would not use any medicine. One evening, he was standing under the eaves of the house, when a village-woman came to the spot to see the foreigners. Thinking of his own children, he wanted to hold her child in his arms and pet it. But the guard urged the woman to go away and ordered him to enter the house. Perhaps, on seeing a child before his very eyes, he must have felt very anxious about his own children.

It is said that they are English. They are often seen standing under the eaves of the house. Fourteen or fifteen guards keep watch every day over them. As we could not understand, we took hold of one's sleeve and repeated "English, English." Then they replied "Nippon, Rossia," by which we saw that they understood that our country is Japan.

In the evening a courier came from the *okashira* to say that a second troop had been sent to Kawajiri beach. At the same time another courier came from Mito to the censors, with a message that a minister of Tazuna and attendants are being despatched.

The third day,—rainy weather.

An *okashira* sent for some of us, and Sayemon, who went to him, was informed, that, as the encampment had to be removed, three men from each party should present themselves at the spot. The *okashira*, having called us, ordered that the men for putting the landing-place in order should be those fifty persons who kept watch for the foreign ships.

About the 4th hour, two of the *okashira* and Katsuyemon, Kuhachirō, and Tōzō went to collect those men for that purpose and looked after them. Five boats were arranged side by side along the shore. At two points on the hill Higashi-yama, a sort of small battery of Takayama's was set up, and two men from each company of day-guards were ordered to go there.

A ship coming from Chōshi arrived at Hirakata; and the sailors said that they had seen forty (foreign?) ships on their way.

Some asked permission of the censors to hang up sign boards to show under whose charge the several parts of the encampment were; but the censors, thinking that it could be easily found out (without sign-board), did not give permission; but it was arranged that the ground(s) should not be interfered with by any persons from the neighbouring villages.

A man who had come from Kawajiri told us, that,

when Kitakawa Jingoyerō and Fujita Hanzō, captains of the Second Troop from Mito, arrived at Kawajiri beach in the evening of the 3rd day, they saw four boats coming straight towards the landing-place. They marched quickly to the shore in order to make preparations against them. The foreign boats, seeing this, made their escape far off the coast, to join their ship. When they saw that nothing happened, they returned to their lodgings-place. Their names are as follows:

(List omitted.)

These men started from Mito in the 1st day at night and arrived at Kawajiri on the next day in the evening.

In the evening Messrs Tobita and Aizawa, with a censor, as listener, began to carry on conversation in writing. The *karō* and his attendants were expected to arrive the same evening; and about fifty houses in the village were in great confusion making preparations for them; but they did not arrive.

It is said that as many as one thousand people had come to Ōtsu village, and that, including laborers, there were altogether two thousand and four or five hundred. Those from Tanakura and Tazuna were said to be about one thousand and five hundred. The price of rice is usually estimated at 3 *to* and 2 or 3 *shō* for 1 *bu*; but it rose to 2 *to* and 5 or 6 *shō* for 1 *bu*.* And it is getting still scarcer and people are in want.

A picture of a foreign ship seen in the direction of Isokura is on another page†; it is a copy of a drawing made to be sent to the authorities. The ship has three

* 1 *shō* is a little more than 1 qt., 1 pt.; 1 *to* is a little more than 3 gals. 3 qts., 1 pt.; and 1 *bu* is 25 *sen*.

† See accompanying drawing.

masts, on one of which are suspended two ropes and a ladder, and at the top is a tower. The flute which they play is about four feet long. The top-sail is triangular, and the turning-about of the ship is easily accomplished. The boats are hung outside the ship by means of ropes ; and each ship has eight boats. Three ships are said to make one fleet. When they started from England, there were 33 ships(?) boats) in all.

The 4th day,—fine weather.

The following is an order given by the censors to the *okashira* : "The drum shall be beaten on the march, and the gong shall be sounded when stopping (halting). If the foreigners stir up any tumult, blocks* shall be beaten three times in succession to give warning to Takayama."

On the 2nd day of the 6th month, as there were no ships visible and nothing happened, the Tanakura party went to pay a visit to the censors and the *okashira*.

This morning a conversation in writing was carried on again, but no further information was gained. As the weather was fine, the arms and gun-powder were exposed in the sun (to dry). About the 8th hour, the *okashira* made the round of the beach, with Kosaburō, Tōzō, and Katsuyemon following him.

The captive foreigners wanted fowls for food ; and two or three were ordered to be given to them every day by those who kept poultry. They ate salt-cooked food,

About noon the sound of cannon was heard far off the coast of Izumi.

* *Kaku-ita*(square-blocks), probably like *kyōshigi*, used even at the present day..

Part of the Tanakura party was sent to encamp at Hirakata.

The 5th day,—cloudy in the morning, but fine afterwards.

A courier came from Mito to Takayama to inform him that a censor and two artillerists had been sent out to Minato beach.

A man returning from Iwashiro said that a troop was seen encamped on the sea-shore of Sekida village.

A reinforcement was sent to Onohama.

An order was given by the authorities, that, if the foreigners should raise a tumult, a double-barrelled gun should be employed to drive them away, and bows should be used to send off arrows from the flank.

In the evening a letter came from Mito. At the 4th hour, four foreign ships came near Iso-onuki village. Then a message of alarm was sent four times to the county office to inquire if the number of guards should be increased. The answer was, that a reinforcement from Matsukawa was ready to start any time, if necessary.

A censor of Tazuna sent a message, saying that, as some *ashigaru** had arrived, they might be employed, with others, to guard the coast. The leader answered that, if their number was more than ten, they should guard a certain place independently, but, if less than ten, they should be added to some other party.

The 7th day,—fine weather.

In the morning at the 5th hour, the censors were sent

* “The lowest of the feudal retainers.”

† Captain of a troop.

for. We were told that some officers who had been sent by the government had arrived at Ōtsu; therefore, orders were given by the censors that preparations should be made for them.

The following notification was issued on this occasion : "The company of *dōshin*, 25 in number, under the *Sente-Monogashira*, and 5 guards shall be employed. On their arrival, all officers shall gather in a tent to welcome them. At that time, fire-uniform shall be worn."

As foreign ships were visible, all the censors gathered in the encampment, which had a frontage of 11 *ken** and a depth of 5 *ken*.

An order was issued by the censors that we should go to the temporary office of the county to receive provisions according to the regulations. Kuhachirō and Tōzō went there and received the following provisions for three days' use :

3 *shō* of rice,
6 *seki*† of *miso*,
6 *seki* of salt.

(This was the quantity for one person). Provisions for thirteen persons were sent to the residence of Nishimaru Yuhachi an *o-kashira*; those for nine persons to Tōkichi's; and those for nine persons to Jōsuke's, making in all 31 persons. The following are the provisions for horses :

2 *shō* 1 *gō*† of soja bean,
1 *shō* 2 *gō* of rice-bran,
9 *kwan*† of hay and straw.

These were to be used for three days from the 8th day of the 6th month.

* 1 *ken*=6 feet.

† 1 *seki* is about .03 pint; 1 *gō* is about .3 pint; and 1 *kwan* is 8.2673 lbs.

The 8th day,—fine weather.

Before day-break two foreign ships were seen far off on the east; and they stopped about 1 *ri* from Matsugasaki. We were prepared against any accident, when, at the 5th hour, two other ships appeared on the south and sailed towards the preceding ones, and then two boats came from the south. We went to the shore to keep watch of them and saw seven ships, accompanied by two boats, setting sail from the coast of Matsugasaki. Each of them had six sailors aboard, except one which had seven. Three or four of our ships went to meet them to persuade them to go away. But it seemed impossible for them to understand each other till the 9th hour, when the foreign ships sailed away from the shore and returned to the main vessel, which was 14 or 15 *chō** distant. The ship which had come on the 30th day of the 5th month appeared, and came up to us; and the men inquired by gestures about the foreigners who had landed. We answered that they were getting on well and would be allowed to return safely in ten days. They were pleased to hear it and went off.

We carried guns with rope matches, but no other arms. Twenty men from each company were ordered to assemble, to provide against any accident in connection with the foreigners.

We heard that the company of Tanakura and that of Tazuna went out to the beach.

Among the captive foreigners there was a man whose name was Captain Gibson.

The foreign boats were of different colors: one black,

* About a mile.

two blue, three gray and three white. They had five oars and two stern-oars. From two boats there was offered something like a letter, which they wished to send to their friends on shore. We received it on the end of a bamboo-pole. They pressed to get an answer, but we made signs to them to wait ten days. When the boats disappeared, we made preparations to leave the beach.

They (the foreigners) often played a flute; and this was meant as a signal to stop doing something. The drawing of a circle meant to ask whether one would come again; scratching the ground meant to stop a noise. They called their *timmu(-bune)* "boat" and *niratori* "cock." When they write, they fasten something in the shape of a boat on a stick, spread paper on a board and write on the paper. The paper which they use is thick, and, as we found on looking through it, had a pattern.

The 9th day,—cloudy (in the morning).

On the 5th day, when a foreign ship approached Ōnuki, an alarm was sent to the county office four times. On the 6th day, it (the ship) appeared again, and a messenger was despatched eleven times. This was what I heard from the *o-kashira*.

In the morning, at the 5th hour, a guard, Kanzō, warned us that a sail was seen passing from south to north: but as it was soon discovered to be a Japanese ship, we did not go out.

At the 4th hour of the afternoon, it was known that the government officials had arrived at Isohama; therefore, all of us went out to the encampment. These officers were a *Daikwan*, an interpreter, two *Fushin-kata** and

* An officer who had charge of building.

attendant(s). At the same time it was stated that six ships were visible off the coast of Hirakata, two being Japanese and two foreign, with three or four boats.

Toward dusk the interpreter and attendant(s), accompanied by a censor, had an interview with the captive foreigners, understood well what they said, and so a swift messenger was sent to Mito. The foreigners said that their ships were for whale-hunting; that their purpose in landing in Japan was to obtain fowls and such things for some sick person(s) on the ship(s); that those guns which they had brought with them were to be used whenever they should meet any pirates or to kill fowls when they were in want of food; and that they had no intention of attacking any one.

In the evening we received an alarm that five or six foreign ships had appeared at Onohama; and, though we made preparation to go out, we did not do so, as no further information was given.

Kiujirō and Tōzō, guards of the camp, went out and at the 6th hour saw some foreign ships in the direction of Matsuga-hama. We made preparation but did not go out.

It was feared that the guards at Urahama were insufficient; therefore, a camp was established at Yohari Desaki,* and an *ashigaru* and forty men were sent to the spot. At the 9th hour of the night provisions were given to us.

At the 8th hour a letter and a package arrived from Mito. The troop at Matsukawa was ordered to remove to Ōnuki; therefore, some other troop had to be sent to take its place. Wakabayashi and Sasaki informed us that we should keep in mind to go there when necessary.

* Name of cape?

As an inspection of the camp had begun, the night-watches stopped making their rounds. From the 9th day the censors did not go out, but only four men of the *gosente* went out. Three candle-sticks were given to each man to be used for a large lantern.

The 19th day,—rainy weather.

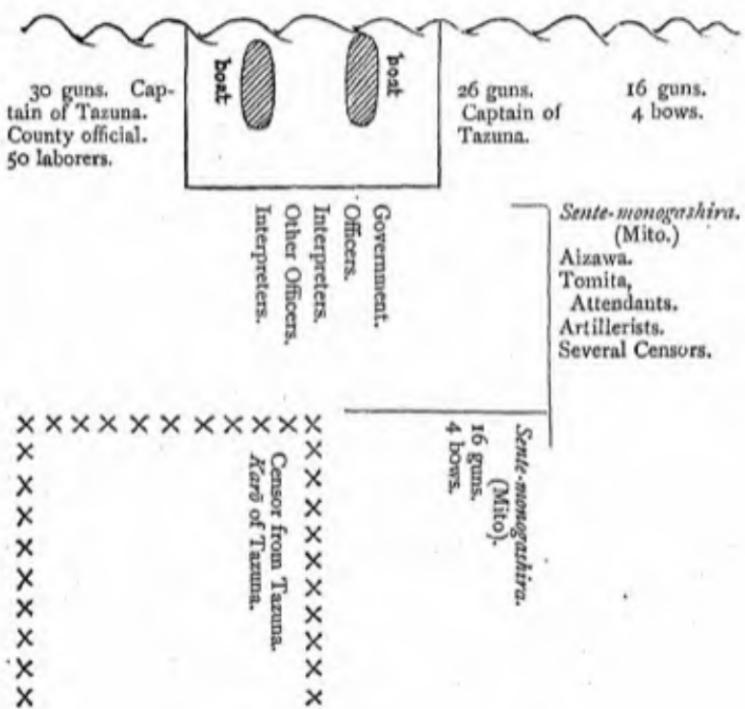
At the 5th hour the censors gave an order that we should gather at the encampment. As the government officials had been able to understand what the foreigners said, the latter were set free. They rode off in the same boats by which they had arrived. All their articles were given back to them; and ten fowls were given to them in a cage (*kago*), from which they took them one by one, and tied them together with a string, to carry them off. Rice, onions and radishes (*daikon*) were also given (to them). They made preparations to row the two boats and to sail off in just the same way as they had come. They divided into two parties, each of six, and went to the boats. Their clothes were red in the upper part and blue in the lower part. Two of their hats were of this shape . They waved their hands and seemed very happy. After sailing off about one *chō*, they took off their hats and made a great shout, then they turned to the east and went off toward the north.

All the men in the camp were keeping watch at the place from which they started, and the government officials were standing there to see them off. It was a rainy day, and the surface of the sea was covered with mist; therefore, we suggested that they wait a little

longer, so that they might not miss the main ship; but they sailed off notwithstanding that.

Four tubs of *sake*, plums and loquats* had also been given them.

The following is a diagram of the way in which the men were drawn up on the occasion of the departure of the foreigners:—



* *Bitea* in Japanese.

WRITING BY THE FOREIGNERS.

IN G I L I S
イン ギリイス

(Name of a country).
Ingirisu = English.

M E D T N
メードトン

(Name of a man).
Meedoton = Middleton.

E B N H
エベンス

(Name of a man).
Ebens = Evans (?)

G Y N D L
ギエンホ

(Name of a man).
Kigenho = ?

5 I 0 4 28
ゴガツニシユウハチニキ

(To be read as a date). (?)*
= 5th month, 28th day.

イン ギリス

= Ingirisu = English.

These words were written on paper laid cross-wise. Among the foreigners there was a man named Gibson. In both the boats there were two very black-colored men, who belonged to a race in a country different from the others. The boats had two masts at the ends.

About the 8th hour we were instructed to receive provisions, which Sayemon and Sasuke went to get and brought a supply for three days.

* The explanation in Japanese makes these equal to "5th month, 28th day"; but there seems to be some mistake.

When we handed in a note of the number of men staying with the *okashira*, Tanaka, Uchimura and Yokome, who had stayed at the Ishigami office, asked us to hand in all the names, which we did, as follows:—

(List omitted.)

The troops of Inouye and Nakayama, having finished their duty without any help, went to see the censors. And the *okachi-metsuke* of our party went, too.

We heard that the government officials had sent a message to Yedo.

The 11th day,—rainy weather.

As the foreign ships had gone off, the guard of the coast was kept by the Tazuna troops alone. This was what we heard from an officer of Tazuna. The camp was taken down and the guards dismissed.

The *daikan* wanted to know the number of the Mito troops that had come out; therefore, the censor handed in the following note: 20 musketeers, 5 archers, 5 guards, 1 *ko-gashira** (31 men in all). If the whole troop should march together, it would be inconvenient on the way; therefore, it was resolved to manage it as if there were only 21 persons, by carrying the arms of ten men on pack-horses.

The censor told us to prepare pack-horses and laborers for the time when all the troop should start, either the next day or the day after that. There the *okashira* ordered four men and six pack-horses to be ready to send to the county office at Tazuna.

At noon, the *daikan*, accompanied by an attendant, both in traveling costume, came to see the *okashira*, who was dressed in field-costume.

* Leader of a small troop.

In the evening, a letter came from the Mito office. As the men on the shore at Ōtsu were not sufficient, a troop consisting of thirty men, under a *samurai-taishō*,* with a constable, went to Ishimachi.

The government officials, having finished the matter in question, will leave on the 13th.

Those who had been sent out from Mito were so numerous that there had been no such instance lately; and their march back will require special care, that nothing happen on the way. The time for starting was fixed at the 4th hour the next day, the 12th.

The 12th day,—fine weather.

As the government officials wanted to inspect the troop ready to start, we assembled at the camp at the 5th hour, together with those of Tazuna and Tanakura. At half past the 4th hour, the officers came along, and the *o-kashira* and the censor welcomed them at the head of the troop.

The next day, the thirteenth, the government officials were to start, and some men and horses were prepared for them. With regard to crossing over the ferry of Isohara, ten men, five from the *gosente* and five from our troop, were ordered to go ahead and make preparations. We are to start from the county office at Ishigami on the 13th, and consequently were told to return part of the provisions which we had received for the 13th, and the dinner was reduced to a lunch. The reduction was made as follows: From Yano Kuroyemon's troop, eleven in number, who stayed at Yūhachirō's 3 *shō* and 6 *gō*

* Commander of a body of *samurai*.

of rice, 6 *seki* and 6 *sai** of *miso*, 3 *seki* and 3 *sai* of salt, 3 *gō* and 5 *seki* of soja beans, 3 *shō* of rice-bran. A sum of money equal to 100 *hiki*† was given to Yūhachirō, in whose house the leader had resided.

Inouye's troops started at the 8th hour.

The 13th day—cloudy and a little rain.

The government officials started at half past the 8th hour in the same array as they had arrived. A man called Segawa Kamesaburō was appointed guide.

Thirty *ashigaru*, belonging to a *samurai taishō*, and the constable, who had been sent as substitutes for the protection of Ōtsu, had come as far as Kawajiri on the 11th day, had started from there last night at the 4th hour, and marching through the night, arrived at Ōtsu at the 6th hour in the morning. But the reason of their coming was not known. After taking breakfast, they all retired to Ishimachi.

After leaving Ōtsu, we changed horses and coolies at Ashiarai, took dinner at Arakawa, arrived at Ishimachi at the 9th hour, and lodged in two places, as in Ōtsu.

Kitagawara Jungorō and his three men, belonging to the Kawajiri troop, came around to Ishimachi on the way from Ishihama, and told us that at the 4th hour this morning foreign ships had been seen sailing from south to north. Therefore, the Kawajiri troop went to the shore to keep watch. We also made preparations; but they [the ships] disappeared to the north.

A letter came from the Ōnuki troop with the information that a camp had been set up at Ōnuki, and six

* 1 *sai* is .003 pint.

† 1 *hiki* is $\frac{1}{4}$ *sen*.

men had been ordered to stay there day and night. Finding a farmer's house inconvenient, they stayed in a temple.

The troop of Nakayama had been staying at Tazuna; but having finished the business in hand, they started off in the morning. The number was the same as before:

[List omitted.]

The 19th day,—very warm.

At half past the 4th hour, the government officials passed the place where we were staying. A little later Kaji Seizayemon, *Kōribungyō** of Ishigami, came back.

The censor(s) issued a notification, that within a few days all the troops should disband and all the loaded guns should be discharged at a time to be fixed later. Permission was, however, given that the cannon of Takayama should not be discharged, because it would require a great many persons and a great deal of trouble; but the muskets should be discharged.

The other day we heard of Kaji Seizaemon's arrival at Ōtsu; but he was summoned to Mito, where all the officials assembled to meet him. They told him that they were very happy to see the fortunate conclusion of the Ōtsu affair with the captured foreigners, under the wise management of the government officials; but that no report had been given before their return, in spite of the fact that the coast referred to belonged to the Mito domains; that though they (foreigners) had been set free, they might not be able to find the main ship in the misty sea, and might come ashore again; that, if so,

* Chief officer of a *kōri* (county).

they would like to know what means to take; and that it was their desire to have some of the government officials stay on to look after the matter personally. In case they could not stay, some plan for action in the matter, in case they (foreigners) come again, should be left with them. The Prince of Mito and his ministers would like to be informed precisely all about the future plans, that they might feel safe.

Then he returned to Ōtsu on the 17th day, and, on meeting the *Daikan* and the interpreter(s), told them exactly what he had been asked to tell. They answered that the way they had dealt with the foreigners this time, and the proposition of the Mito authorities through his message, would be reported to the government; and that a document, giving some suggestions about the way of dealing with foreigners upon their arrival in the future, would be left, in order to give the prince and his ministers relief. And they said that those letters which the foreigners left should be translated into Japanese; and that they intended to start for Yedo the next morning. Then he went to Mito again in haste. (This was told by Sagawa Yasaburō, an official of Ishigami county; he was present on the occasion).

The 21st day,—a little cloudy.

An order came from Mito which stated that our troop should start from Ishigami on the morrow at the 6th hour in the morning.

The 22nd day,—fine weather.

We were ready to start at the 6th hour in the morning, our troop marching first to Kawajiri. On the way

we had a talk with the *o-kashira*. At half past the 4th hour, we arrived at Sukegawa and took dinner at Aizawa's. At the 9th hour we arrived at Kawarako Village of Ōsehama, where we could command a view of the beautiful scenery of the sea-shore. After taking a rest at the shōya's,* we went by the sea-shore and arrived at Mizuki at the 8th hour. Some of us left the troop on the way. All the pack-horses were brought to the lodging-houses.

The *o-kashira*, while keeping guard, saw the sail of a large ship to the south, and looking at it with a glass from a height, found it to be a foreign ship. He ordered us to make preparations. But the ship disappeared in the direction of the north.

Yamaoka Kihachirō, *gunshīt*, passed before us on his way to Kawarako Village. Kaji Seizaemon, *Kōri-bugyō* of Ishigami, stayed at Mizuki on his return from Kawajiri. He called the sailors of the neighborhood to promulgate a notification of the government, as follows:—

Lately foreign ships are often seen passing from the northwest to the south-east in spring and summer. Pretending to be hunting whales, they anchor off the coast, or come near to the land, in order to spy out our country. They invite our fishermen on board and give them tempting things in an insinuating manner. This is a very disgraceful matter. There are different countries, but they mostly use the horizontal style of writing (*yokomoji*). Whether the country be England or Russia or any other country, it believes in the wicked religion of the cross. Outwardly the people are mild and peaceful, but really

* The *shōya* was headman of a village.

† A military tactician or staff officer.

they are untruthful and full of wickedness. Our people who approach their ships and are tempted to believe in their religion, are greatly to be pitied. Japan is the divine country of Amaterasu Ōmikami*; and there is no necessity for introducing any other religion, because it already has a good religion of the gods. Our people are naturally honest thereby. Why then go to a bloody and disagreeable religion and incur the severe punishment of the gods? Many years ago the teaching of "Kirisutan" was introduced and propagated by the "Namban"†; it was first brought by "black ships" of the West, pretending to carry on trade with our people. But their real aim was to conquer our country by means of tempting the people into the wicked religion. So many as 280,000 people were slain as a punishment for their own folly. Since the time when this wicked religion was prohibited by Tōshōgu [Ieyasu], and the Third Shōgun [Iyemitsu], that severe prohibition has been strictly observed. Consequently the carrying on of foreign trade was limited to Nagasaki only; and the people of no other countries except Holland were permitted to land in our country. Is not this a law for which one should be grateful? The country of the "Dattan"‡ is a small island far distant from our country; and there people are like "beasts and birds" with no good religion. The Russians, moreover, worship the cross. But those who have been born in the country of Amaterasu Ōmi-

* The Sun-Goddess.

† *Namban*, literally "southern barbarians," includes foreign peoples, who usually came from the south.

‡ Probably a reference to Tartars, the Chinese name for whom is pronounced Datian (達靼) by Japanese. In that case, "a small island" is an error.

kami should not approach these disagreeable savages and thus break the natural law given by Tōshōgu, so that they themselves and their relatives may not receive severe punishment. Suspicious books or pictures or any other things which remind one of the wicked religion should not be received, even if offered. If there be any who ignorantly receive such things, they should not keep them, but bring them to a neighboring office. When any one discovers suspicious acts of foreign ships, he should at once present himself before an official to give information thereof. One who disobeys this order shall be punished. These things should be kept deep in mind.

The above order should be promulgated among villagers and fishermen by officials in the coast-districts, that one and all may observe it very carefully.

(This was brought by Sagawa Yosaburō and an *okashira* and was copied by me).

The 1st day of the month,—fine weather.

Here are letters written on this occasion by *daimyō* in the neighborhood of Ōtsu:—

2nd day, 5th month.

In the direction of the north-east, on the coast of Harayama Village, Uda County, of Ōshiu, at the 4th hour, 21st day, two ships resembling foreign ones were seen far off the coast, and at the 5th hour disappeared. We made preparations for them. This much I report.

Soma Nagato-no-Kami.

2nd day, 6th month.

The watchmen and village officials in Kohama Village,

Uda County, of Ōshiu, sent me a report that they had seen a foreign ship on the 28th [ult.] on the sea off Sekida-Hirakata. So I sent out some officers to investigate. They saw a large ship on the north-east about 2 or 3 *ri* distant from the land; but it disappeared to the south-east in the direction of Hirakata and Ōtsu. The ship was about 60 *ken* long, when it was clearly seen after the mist had been driven away. We made preparations for it. Afterwards we learned that some boats landed at Ōtsu of Hitachi. The next day, the 29th day, two foreign ships appeared now and then off the coast of Nakada Village, our territory, that of Sekida and Ōtsu and other territories. So we sent the first troop and gunners to Kohama Village, and got the second troop ready to start. The *Daikan* named Teranishi led them to the place. Further information will be given later, if necessary.

Honda Danjō—Secretary.

3rd day, 6th month.

On the 28th ult., on the sea of Ōtsu of Hitachi, two ships (of what country I do not know) were seen, and twelve men landed at Ōtsu in boats, while the two ships stayed out at sea. This much I report.

Daikan Teranishi Shigejirō.

LETTER FROM MITO TO THE GOVERNMENT.

Last month, on the 28th, on the sea of Ōtsu, Taga County, Hitachi, which is in the territory of Nakayama Bizen-no-Kami, who is a minister of Mito, foreign ships appeared, and two boats, with twelve men in them, landed on the coast. The villagers were greatly frightened and

warned Bizen-no-Kami to prepare for them. One boat had seven men and three guns in it; the other had five men and one gun. The main ship(s) lay at anchor far out on the sea. This is a very unusual case, and, although many officials were sent out to the spot to deal with them, we want to know how to manage the affair properly, and are desirous of getting an order of the government immediately, before any danger arises. We are afraid of what the foreigners will do, if we detain too long those boats which landed. This much we notify the government, in the hope of getting an answer promptly.

The 22nd day.

We heard that the troop of Minato was withdrawn yesterday.

The 27th day,—fine weather.

An order was given to withdraw our troop on the morrow, and therefore to fire off all the loaded guns.



Harpoon.



Spear,
with rope 20 feet long.



Skinning instrument,
said to be used to turn
the whale while skinning it.

Buoy.



This is used to fasten to a wounded whale, so that it can afterwards be located.

A rope is fixed here. The other end of the rope is fastened to a harpoon.

These instruments (the harpoons, etc.) are made of very good steel and cut very well.

The boat is four *ken** long, four feet and eight inches wide at its widest part, two feet deep; and the whole is plated with copper. The boards are six *bu* thick. The sail is spread cross-wise; and the boat runs off as swiftly as a flying bird.

* 1 *ken*=6 feet; and 1 *bu*=0.1193 inch.

DRAWING BY ONE OF THE SAILORS.



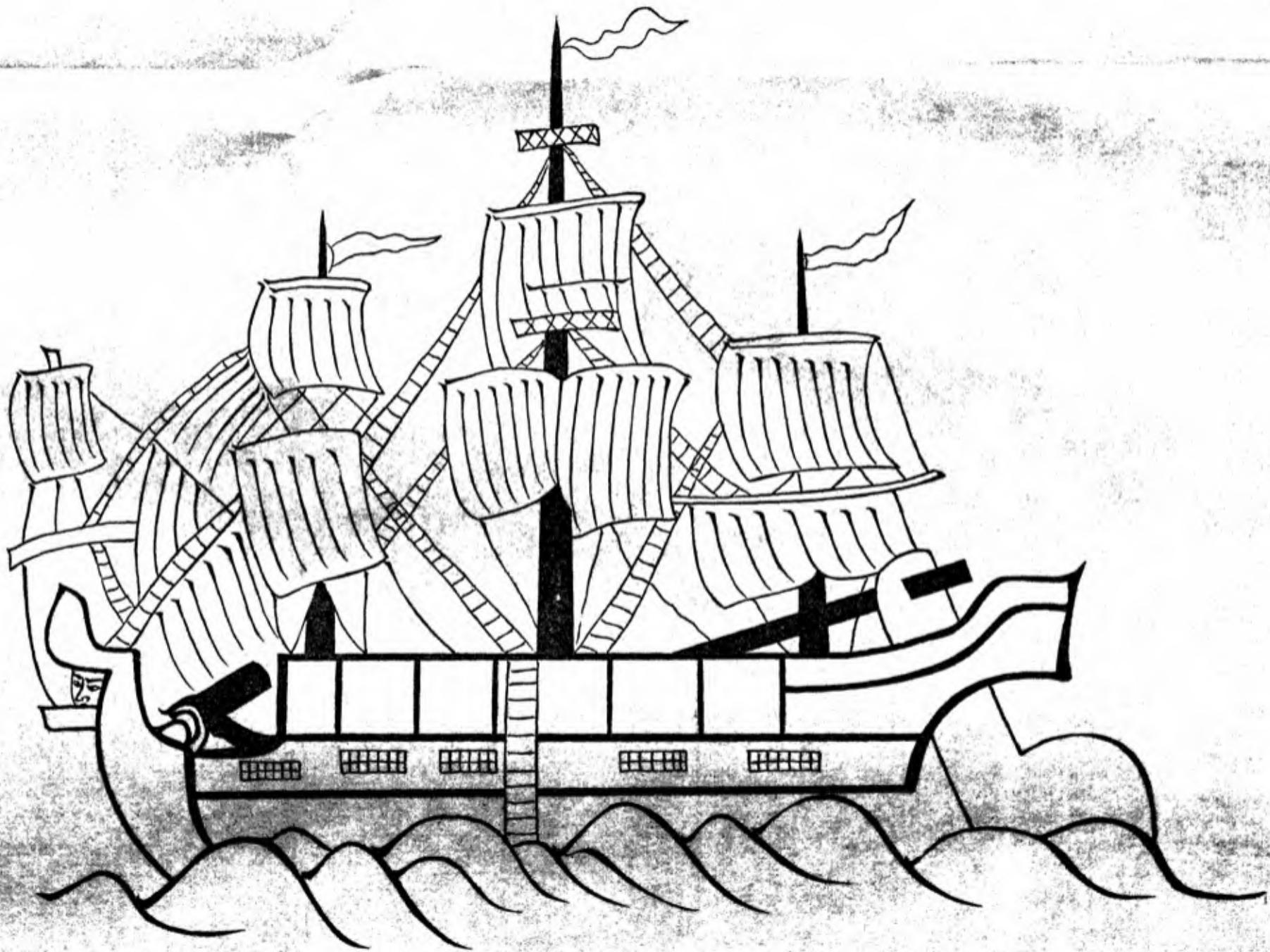
William Middleton



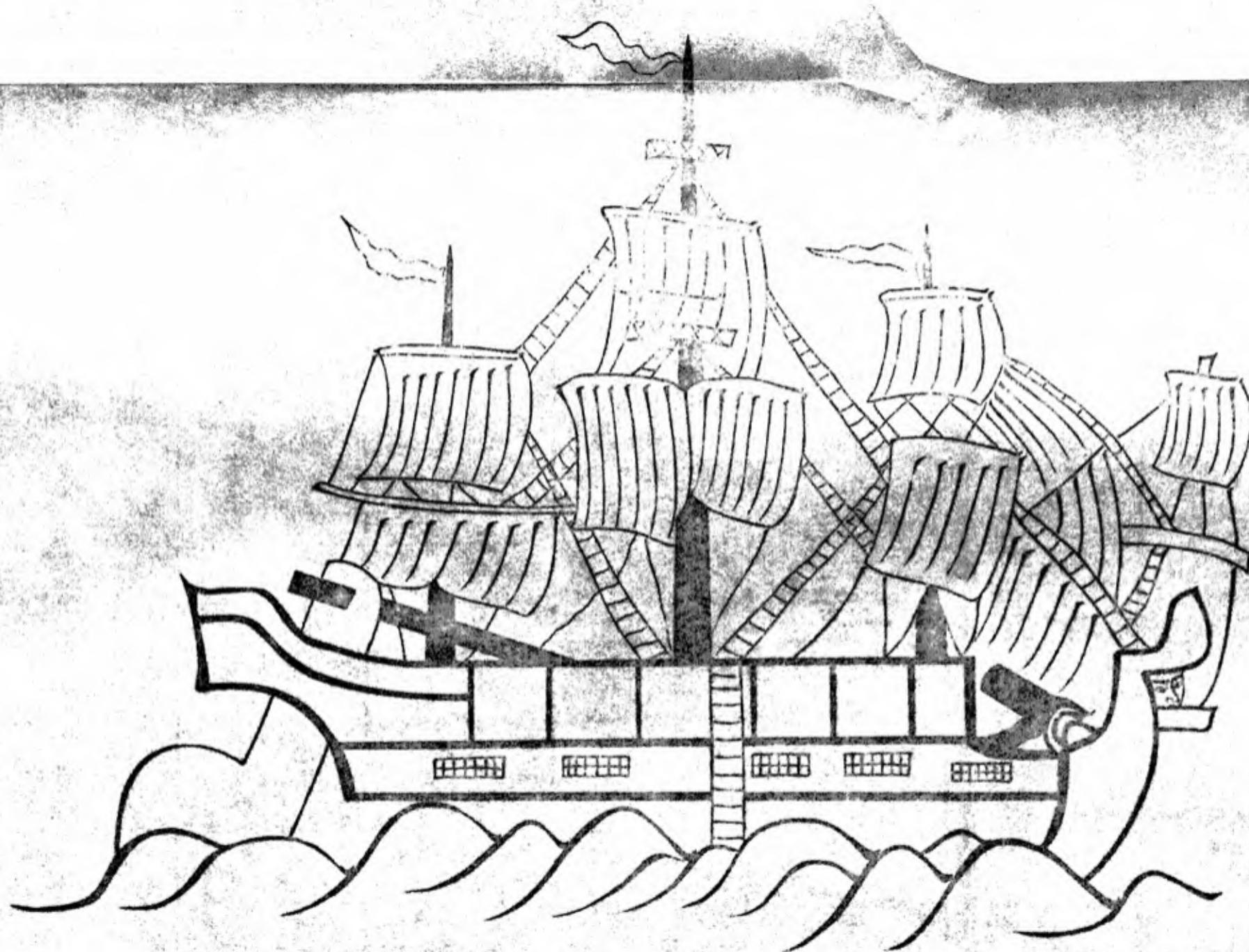


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JAPANESE DRAWING OF A BOAT.



1901 - 1902

APPENDIX.

List of Shipping which entered and sailed from Port William, St. George's, Bonin Islands from 1. Jan. 1833 to 1. July 1835. [Kindly furnished by Rev. A.F. King from private papers in his possession.]

Destination.	Arrived.	Name.	Captain.	Where owned.	Sailed.	Months out.
Japan	May 9	Watmar	Robbins	London	11 May 1833	28
"	" 15	Chieftan	Howey	"	16 "	—
Crew gone to Japan	June 3	Amelia Wilson and crew cast away May 24.	Wilson	"	20 July	18
Japan.	" 20	Eclipse	King	"	23 "	28
Whaling	July 20	Rochester	Price	"	22 "	18
"	" 22	Harriet	Bunker	"	22 "	Mr. Millichamp returned, landed 14 men against the wish of the settlers.
"	Aug. 22	Cadmus	Snowden		23 Aug.	33

1834.

Whaling	April 21	Sarah and Elizabeth	Swain	London	11
"	" 21	Howard	Worth	Nantucket	19
"	" 26	Fawn	Dale	London	21
"	May 10	Geo Holmes	James	"	—
"	" 22	Henrietta	Anderson	"	7
"	" 24	Elinor	Pockley	"	10
"	June 16	Folkstone	Bliss	"	9 Oct. 1834
"	" 20	Fawn	Dale		8
"	" 21	Landsdown	Plant	"	23
"	" 21	Corsair	Venerable	"	17
Japan	July 2	Daniel	Duncan	"	—
	15	Rochester	Price	"	16
Bound for Canton with sandalwood	Aug. 17	Harriet	Bunker	London	38
"	Aug. 22	Volunteer	Johnson	Boston	20
"	" 30	Rochester	Price	London	—

1835.

On a cruise	June 6	Merrimac (415 tons)	Pease	Newbury Port
	July 1	Amazon	Cressey	New Bedford

REMARKS.

- 1833 July 22. Mr. Millichamp returned.
 " June 23. The Amelia Wilson and crew cast away May 24. Crew gone to Japan.
 1834 June 21. Shipped 5 hands. Aug. 22. Shipped 2 hands Millichamp and Ben J. sailed for London.

NOTES ON JAPANESE VILLAGE LIFE

BY

REV. A. LLOYD. M. A.

[Read 8. November 1905.]

I have written this paper in the spirit of an enquirer rather than of a teacher, and I present it to the Society as a plea for further studies along lines of an extremely interesting nature. I hope it may be accepted in the light of an appeal to our members living in the country to use eyes, ears, and hands, in seeing, hearing, and recording the things which go on around them in the daily life of the people amongst whom they live.

The question of village life in this country is a complicated one, owing to the immense variety of local uses surviving from the feudal days. It is a most important one, for it is in the villages that survive the most numerous traces of the past. In the towns the old landmarks are being very rapidly obliterated.

Before the Restoration a Japanese village
THE OLD
VILLAGE THE
“NANUSHI.”
was a hereditary despotism, softened by common
sense like everything else in Japan. Just as the
Emperor sat on his throne by virtue of his des-
cent, as the Shogun belonged to the family of
the Tokugawas, and the *daimyō* in every province or domain ruled
by hereditary right, so in every village there was a ruling family,
the head of which was also the hereditary headman of the community.
The headman of the village occupied to the *daimyō* of the province
or domain the same position that the *daimyō* occupied towards the
Shogun. The Shogunate was contented with the observance on the
part of the *daimyō* of certain broadly outlined but well-defined rules
of policy, and the payment of certain contributions to the national
exchequer; but in all other matters the *daimyō* was lord in his own

territories, and could make what regulations he chose for the well-being of his subjects. Precisely in the same way, the *nanushi* or *shōya* of a village, who was generally a *samurai*, had certain well-defined duties to discharge and certain covenanted payments to make to the *daimyō's* Government, but for the rest, he was left pretty well free in the management of his little community.

His office was in theory an unpaid one, but custom generally allowed him to keep as his own perquisite a portion—in some cases one-tenth—of the whole contribution of rice which the village paid to the provincial treasury as its quota of the tax. When a new law was promulgated, whether by the *daimyō* or the *Shogun*, it was his duty to assemble the villagers and explain to them the law and the interpretation thereof, and then to see that the people under him obeyed the law to the letter. The *Daimyō* expected from every *samurai*, who was a *nanushi* or *shōya*, a certain quota of men-at-arms for the military requirements of the provinces: in the same way the *nanushi* (whom we may perhaps compare to an English squire or lord of the Manor) had the right to look to the parishioners for certain contributions of unpaid labour. Every family in the village was expected to work for the *nanushi* at least one day in the year; when there was any work of importance being done, such as the building of his house, the repair of his roof, the mending of roads or bridges, they had to continue giving their labour until the work was done. Every farmer further made him an annual offering of the first-fruits of his produce,—and these first-fruits, when added to the perquisites accruing to him from the taxes, formed a very welcome addition to his income.

The *nanushi* was assisted in the discharge KUMI-GASHIRA. of his duties by a council of *kumi-gashira*, or heads of 'companies,' each *Kumi* consisting of a group of five families occupying land adjacent to one another. Each *Kumi* chose its own *Kashira*, or head, and the elective and popular element thus introduced into the system of village government, served to temper the autocracy of the *nanushi*, which might otherwise have been despotic,

It was the duty of the *Kumi-gashira* to assist the *nanushi* in

the following branches of village business. When the *Daimyō's* tax-collector came round, it was the duty of the *Kunigashira* to see that each of the families for which they were responsible contributed their proper *quota* of rice at the proper time. When a birth, a marriage, or a death took place, they were responsible for the proper registration of it. The registers were always kept at Buddhist temples, and the recognition of the Buddhist authorities was required for every marriage—it being considered necessary to protect the country from all danger of Christian proselytism, and the Buddhist clergy being supposed to be, in this point at least, the natural guardians of national liberties. When land had to be mortgaged (it was forbidden to sell it in pre-Restoration days) it was the *Kuni-gashira* whose duty it was to register the mortgages, and many were the occasions of profit to which these transactions gave rise. When a villager was unruly, it was the duty of the *nanushi* and *Kumi-gashira* to report the fact to the *Daimyō*. The *Daimyōte* authorities would then declare the man to be *mushuku*, to have lost his right of residence, and it then devolved upon the *nanushi* to execute the sentence and see that the man became indeed an out-law. To lose one's right of residence was a most grievous punishment. It was like having "no parish" to appeal to in time of distress. The man that became *mushuku* became a tramp, and the social pillorying which such a man got in Japan was worse than the parish stocks in an old English village. In addition to these specific duties, the *nanushi* and *Kumi-gashira* had the general office of keeping order in the village of relieving distress, of burying those who died without friends for funeral expenses, &c., &c.

It is often more difficult to do one's duty
RESPONSIBILITY in a small community than in a big one.
OF "NANUSHI" TO Fear of the face of man (or perhaps of
DAIMYŌ. woman) sometimes prevented a *nanushi* from
discharging himself of a disagreeable task. In
such cases, the *nanushi* would get himself into trouble with the
Daimyōte authorities. The informant from whom I have obtained
most of my information on this subject told me of a case in which a
nanushi, who had been afraid to execute a sentence of outlawry on

an unruly parishioner, had been punished by being ordered to confine himself as a prisoner in his own home for seven months, and not to shave his head during the whole time. When we consider the smooth, clean-shaven crowns in which the old-world Japanese took so much pleasure and delight, we shall understand that the latter half of this sentence was not so light a one as might be supposed. In another case, when a *nanushi* had been too honest to offer a bribe to a *Daimyō* official, he was found guilty on a trumped-up charge and sentenced to confinement in his own house and abstinence from shaving for a period of ten years.

When the *Daimyō* happened to be at his castle, and especially if he were there at the New Year, (which was generally every second year,) the *nanushi* was required to visit his lord at the Castle, and on these occasions the ceremonial observed was the same as that which was observed when the *Daimyō* themselves went to Yedo for a state call upon the Shōgun. The *Daimyō* would be dressed in the gorgeous trailing *hakama* which can now only be seen in the theatres and in ancient pictures, and would receive the salutations of his assembled retainers in the great Hall of the Castle.

CHANGES MADE AT THE RESTORATION.

When after the Restoration, the *daimyōs* resigned their fiefs into the hands of the Emperor, they were at first continued in their old fiefs, with new titles as "governors," instead of "feudal lords." It was, however, only a continuation of the old state of affairs. The clan jealousies, which had wrought such injuries to Japan, still continued in all their former vigour, and the new head was but the old *daimyō* under a new name. I have been told of a "single interview" granted to a village *nanushi*, as representative of all the *nanushi* of the district, by the *ex-daimyō* of Kawagoe who was at the time acting as governor of his former territories. The governor sat, in his old place of honour, at one end of the great reception-room. The *cha-bōzu*, or 'master of the ceremonies,' who was himself hidden behind a screen, then announced to his master that the representative of the village-chiefs was about to come and

offer him, in the name of all his confrères, a New Year's congratulation. The door was then opened, and the man who was thus to be honoured, crawled forward on his knees, with his head nearly touching the floor, until he had almost reached his lord's person. There he stayed, not permitted to lift his head, to address his governor, or even to speak to him. The master of the Ceremonies spoke the greeting in his name, and the Governor in return gave him a piece of sea-weed, a common congratulatory gift, which he received with great humility, and crawled backwards out of the August Presence. When he got outside, he found he had rubbed holes in the knees of his *hakama*. It may have been a comfort to the man to know that the *Daimyō* had often been obliged to crawl like that into the presence of the Shōgun, and that the Shōgun had done the same in the days of his power, when he went to visit the Emperor.

It was Marquis Yamagata, who changed YAMAGATA'S the old system entirely. The old provinces and REFORMS. feudal territories were broken up, and re-

arranged as Prefectures (*Ken*) each of these

being under a *Ken-chiji*, appointed by the Crown, and each having its own deliberative assembly (*Ken-Kwai*) for local business. Each *Ken* is divided into *Kōri* or counties and each *Kōri* is an aggregation of villages, *Mura* or *Son*. The old *Kuni* or Provinces, such as Musashi, Sagami, &c., have no more legal value than have the old Provinces of France as they were before the Revolution. The hereditary *nanushi* or *shōya* has given place to the elective *sonchō* or village-head, while the functions of the *Kumigashira* are usurped by the *son-kwai* or village-council. These village elections were the first that ever took place in Japan. They were welcomed as the dawn of new things, the heralds of Parliamentary Institutions and Constitutional Government. It was considered that Parliamentary Institutions necessitated political parties, and political parties were accordingly formed. The early elections were tumultuous and factious—the common sense of the Japanese peasant has since frequently discovered that political parties are the invention of—the politician, not of the statesman. He has since then eschewed the works of darkness,

and there is now, as a rule, no sea more unruffled than the ocean of Japanese village politics.

In most villages, indeed in all villages VILLAGE FINANCE except a few mining communities which may almost be left out of consideration, farmers form the bulk of the inhabitants. Settling day is always the last day of the year, for all outstanding bills and accounts; but the Japanese farmer does not often observe the same New Year's Day as the townsman does. Our Calendar was adopted in Japan among the other reforms of Meiji, and the official New Year, therefore, coincides with ours. But, just as the people in Suffolk still keep to the old calendar and observe Lady Day on April 6, and Michaelmas on October 12, so the Japanese farmer clings tenaciously to the old ways of reckoning time, so that his New Year often falls in February, whilst his Bon Festival is at least a month after the celebration of the same Festival in Tokyo. Indeed, he practically has two New Year's Days, for he is obliged in social matters to keep time with the rest of the world, though for matters of business he prefers to abide by old-time arrangements.

As the year draws to a close he often finds himself in sore straits. The seasons may have been bad, or the taxes high, or he may have had a large outlay during the year for wedding or funeral expenses. In the days before Meiji he could not sell his land: all that he could do was to raise money on mortgage, and the interest on loans in those days was sometimes so high that the land remained unredeemed for generations. Fifteen per cent was a common rate of interest in those days for loans on mortgages, and when taxes and rents were demanded of him in money instead of in land, and when there were as yet no country banks to make advances at reasonable rates, the money-lenders did a roaring trade and fattened at his expense. After the war with China ten years ago, the farmers had a succession of good years, with rice at high prices and light taxation. The Russian war caused a great tightness in their circumstances. The Banks refused to advance money on lands, and they were driven back to their old friends, the money-lenders, who have been doing a better trade than ever. Many of the smaller farmers have long since fallen into the hands of the money-lenders, their lands, which are now

transferable, have passed into the possession of their creditors, and they themselves have become tenant-farmers, tilling the land which formerly belonged to their fathers. Some of them are even labourers.

As a consequence of what I have just been relating, we have now in a Japanese village three classes of persons engaged or interested in agriculture:—the tenants, who own no

land of their own, the peasant-proprietors, who cultivate their own farms, the capitalists, who own land which they let out to others but do not farm themselves. These latter are really a new class of country gentry in process of formation. The question of agriculture in Japan is a vexed and vexing problem. Improved methods and implements would do much undoubtedly to ameliorate the condition of the farmer, but the small farmers are too poor to avail themselves of the improvements of modern science. It may be that, as a consequence of the wide fields opening for Japanese enterprise, the peasant-proprietors will disappear altogether and the capitalist land-owners develop into a class of landed gentry with means at their disposal for the adoption of improvements. But this would entail a great change of the spirit of old Japan.

The most profitable thing that a Japanese CROPS. farmer grows is rice. On the uplands, where irrigation is impossible, and the best rice will not grow, he can grow barley (much used both for food and for beer), tea, and mulberries, the leaves of this latter being used for feeding silk worms.

What strikes a visitor to a Japanese FARM ANIMALS. house is the absence of live-stock. A dairyman's trade is distinct from that of a farmer, and the dairyman keeps his cows penned up all the time, and sends to the mountains every day to have fresh grass cut for them. In the same way, pig-keeping is a trade by itself: the farmer as such never keeps either pigs or cows, and it is only near a big city that you will find a piggery. Cows are more plentiful, milk can now be obtained readily in any town, and there are even some places where butter is made. All agricultural work is done by hand: Japanese horses are too light for

much ploughing : besides, as a farmer once said to me, what is the use of ploughing a field the size of a sitting-room ? The only animals on Japanese farms are the dog, the cat, the domestic fowl, an occasional ox, the pack horse and—always—the flea.

You can see women at work on the farms

**WOMAN'S WORK
ON A FARM.** almost as much as men. You will see them in the spring up to their knees in slush, planting out the young shoots of rice. If you hire a

horse in the summer to carry your baggage when you are out on a tramp, it is ten to one that the horse comes in charge of a woman. It is difficult to say what field labour there is that the woman does not share with the man. From the time that she has reached her full growth to the time that she is beyond labour she toils in the fields, especially if she is the wife or daughter of a labourer or small tenant-farmer. In the intervals of labour she will suckle a child, when there is no work for her in the fields she is at her loom, weaving some simple cotton cloth for domestic uses. When she is too old for outdoor work, she stays at home, does the cooking, cleans the house, mends the clothes, and prepares the water for the evening bath. You never find a Japanese country woman idle, and the Saving Banks could tell you a great deal about their thrift. In the larger farm-houses in some districts there is also the feeding of the silkworms—a most engrossing occupation while it lasts,—and happy is the farmer in Shinshū or Jōshū who has a house full of women folk. The greater part of the silkworm rearing falls on the women, as does the tea-picking in other parts of the country.

OTHER VILLAGERS : Every village has its quota of artisans and labourers. A working-man in the country gets his food from his employer as well as his wages
LABOURERS, (this is not the case in Tokyo, where wages are
ARTISANS ETC. higher), and has the right to wear a coat bearing the trademark of the man who employs him. Carpenters, stone-masons, plasterers, and others connected with the building trades get 35 sen a day and a pint of *saké* with their evening meal. Farm-hands can earn 25 sen a day at seed-time and harvest, but not so much at other seasons. A woman working on the land earns from 10 to 20

sen (2½d to 5d in English money). A country labourer, starts his work about 7.30 or 8 a.m. At ten he takes a cup of tea and a pipe, at noon, his dinner, after which he rests for half an hour. At 3 there is another cup of tea, at dark he stops work and goes home to supper. He is paid by the month or by the year.

Domestic servants are paid monthly, half-yearly or annually, as the case may be. A man-servant gets 30 *yen* (£3) per annum, besides his board and necessary clothes: a young girl gets nothing but her food and clothing, and occasional presents. When a servant-girl marries she looks to her mistress to supply her with a *trousseau*, and the tie between master and servant is always recognized even after the actual service has ceased. I hope none of my readers will imagine that we who live in Tokyo or Yokohama or such places can get our domestic servants on any such terms as these. That is another story altogether.

Besides the farmers, artizans, and labourers, there is usually at least one shop—an *aramonoya* or general dealer, an inn of sorts and a tonsorial establishment. This summer I spent a night at a little village where there was no proper inn and we were directed to the house of a man who filled the office of *sonchō* or headman, and was both silk-grower and general dealer. We had our hot bath prepared for us in the farm-yard, slept in a loft over the shop, and the next morning, the silk-worm season being over, the eldest daughter of the house shouldered one of our *baskets* and carried it some ten miles for us to the place where we were to take a boat. The master of the house did a good deal of money-lending among his neighbours, the eldest daughter was a modest, well-behaved woman of some twenty years, her brother was a student, hoping to go to the University. Several of the young men of the village were serving in Manchuria, and every time-expired soldier that came back brought with him some new ideas from the great world beyond the mountains that encircled the village.

Two days later, I was at a barber's shop in another village. I

was almost the first foreigner the barber had ever shaved and shampooed, and he took great pains with me. He zealously studied English from me the whole time that he was cutting my hair, and before I was finished off, brought me a copy of a "Hairdresser's Journal," with plates, and asked me which of these latest styles I fancied. The country barber is generally a pretty prosperous man, for the Japanese of all classes likes nothing better than to be shaved and frised and the barbers shops are generally, considering the circumstances of the country, extremely well equipped.

The village doctor is generally a power for good. I have my mind's eye now on one who lives in a mountain village where he has practised now for many years. A University graduate, with a good foundation of medical knowledge, he is content to work for the pittance which is all that his patients can afford to give him, and all my recollections are of his quiet cheerfulness as he went on his errands of mercy.

I don't think I can say as much of the village priests. Many of the temples are now practically family livings, and very often the incumbent will live in Tokyo, nominally as a student, leaving the care of his flock and the performance of the religious rites to some poor indigent priest who has scarcely the knowledge requisite for the reading of the service-books. I know a village in which there are two Buddhist temples. One is so poor, that it is now several years since a priest could be found to reside and do the duty: whilst in the case of the other, the parishioners were so stingy and avaricious that they cut down and sold a whole avenue of fine pine trees for a paltry debt of 30 yen incurred by the incumbent. But it is not always so; there are also instances where the priest enjoys the respect and confidence of his people. I found this notably the case some years ago in some villages which I visited in the neighbourhood of Lake Inawashiro.

VILLAGE FESTIVALS But whether the priest be popular or not, he is a personage whom the Japanese village can ill afford to spare.

"When I was a boy," said one of my students to me, describing a New Year's day in the country, "I got up at the first crowing

of the cock, (about 2 a.m.) on the New Year's morning, took a cold bath, and went to pay a visit to the village shrine (Shinto) about a mile up the hill, where I would generally find assembled for the first worship of the year, nearly all the younger members of the Community. From the shrine we would go to the Buddhist Temple, where the priests were all assembled to recite the appointed *sutras*, while the great Bell of the Monastery gave 108 slow and solemn peals. By the time this service was over the older people at home had got up and dressed, all in their best clothes, and the lights and ornaments were all in their proper places both on the *Kami-dana* or altar-shelf for the worship of the Shinto gods, and on the *Butsu-dan* or Buddhist altar. First we worshipped the gods by clapping the hands and bowing the head, and then, before the Buddhist altar, on which were placed the *ihai* or wooden tablets containing the posthumous names of our deceased ancestors, Father would read a portion of the Buddhist Sutras with prayers and thanksgivings. Then would come breakfast of which the whole household partook in common, before it was yet light—*mochi* cakes with *sōni* sauce. At daybreak, the villagers would come to pay their respects to my father, who was the *nanushi* of the place, and I, though a mere boy, sat in a seat of honour, between my parents, to receive the visitors. Between 9 and 10 would commence the New Year's feast, fish and *sake* out of curious lacquer cups and bottles, vegetables, cakes etc., the gifts of the villagers to my father. In the afternoon, father and I, or sometimes I alone, would go round the village returning the calls made on us in the forenoon. But we never went in except at the principal houses. I have not been at home for twenty-five years now, but I have no doubt that New Year's Day in my village is kept just like that even now."

The first seven days of the first month, a

(2) EARLY DAYS period sometimes designated as *matsu no uchi*,
IN JANUARY. "within the pines," from the pinetrees placed

as decorations before the gate of the house, are considered as forming part of the New Year's Festival, and the week is mainly devoted to the exchange of visits between relatives, friends and acquaintances. During this week Buddhist and Shinto priests, in

canonical robes, may be seen visiting their parishioners, often accompanied by an acolyte or assistant who carries New Year's gifts which they distribute from house to house. A doctor pays calls on his patients, a lawyer on his clients. Every thing wears a holiday dress, and special feasts are prepared on the first three days of the New Year. On the 2nd day of January, however, there is a show made of work. On the morning of that day everyone takes up, if only for a short time, his usual avocations. The father of the family gets some rice-straw, and sets to work to plait a rope or sandal, the mother takes up her sewing and puts a darn in "her husband's breeks," the school-boy or girl makes a show of reading a book or writing a copy, the fisherman puts to sea in his gaily trimmed bark, and makes a pretence of casting a net, the carter harnesses his ox to his cart and promenades the village. On the fifth day, the firemen assemble in their quaint costumes and go through the parade-drill. There is no seriousness in this: it is all nothing but a mere ceremony. Yet it serves as an ocular reminder of the importance of work.

Next to New Year ranks the feast of O Bon,
O BON. —the All Souls' Day of the Japanese Calendar.

It is the popular belief of the country that on this Festival, which takes place on the fifteenth day of the seventh month, according to lunar reckoning, the spirits of the dead are allowed to escape from the caldron of hell, which is lifted for the nonce by its guardian deity *Ema* (or *Yama*) god of hell, to come and visit the scenes of their mortal life. The whole idea on which this festival is based is an accretion to primitive Buddhism, taken from Hindoo conceptions of the state of the soul after death, but it squares well with the native conception of the things hereafter, and has taken firm root in the minds of the people. Just as for weeks before the New Year's celebration one hears everywhere the thud of the farmer's big pestle, which is busily pounding the *mochi* cake, and the flapping of the housewife's duster, as she upsets the whole home for a preparatory "cleaning," so now, in the summer season, the coming events cast their shadows before them. The graveyards are all cleaned and the graves trimmed with flowers, neatly arranged in little bamboo stands:

the little household shrines, which form the religious centres of the family life, are adorned with flowers and leafy branches, which seem to invite the spirits to come and tabernacle among them; feasts are prepared for the welcoming of the spirits who must be suffering from hunger and thirst; and for fear lest some poor friendless spirit returning, like Rip van Winkle, after an absence of many years, should lose his way in the crooked lanes, lanterns are lit and hung outside the door to guide the returning wanderers. In the Temples the priests are busy reciting the Buddhist offices for the dead, which attract many worshippers. The headman of the village once more invites the heads of families to partake of his simple hospitality, visits of congratulation are exchanged, and as the season of the year encourages travelling, the Festival becomes a gathering time for all the scattered members of the family—a festival of home coming like our English Christmas. Everybody takes a holiday, servant-girls and apprentices receive presents and clothes and go off for the day, and if there happens to be in the village a shrine sacred to *Ema-san* (as there is in Shiba Park in Tokio), it is thronged with a constant succession of noisy worshippers beating on the big drums. The caldron of hell has had its big lid lifted, and the poor souls in prison have come out for a breath of fresh pure air.

The monks receive a rich harvest. Not only are the services of the Temple thronged, but each home invites its parish priest to perform a special service before its own *Butsudan*, and in this way a big Temple will sometimes earn, at the Bon Festival alone, enough rice and money for the needs of the whole year. The Japanese knows how to support his religion, and whatever he really wants he is always ready to pay for.

Every night during the continuance of the
BON-ODORI. Festival, which really occupies three days—the
13th, 14th, 15th of July—there is dancing either
in the grounds of a Temple, or in some open place in the village. I
have never seen the dance performed in Tokyo—it would be impossible
in a large city—but I have vivid recollections of one or two occasions
on which I have witnessed it in the country. The first was in a fishing
village near Enoshima, where they sang a weird song which sounded

to my ears like a hymn in a very minor key. The second occasion was at Shiobara among the mountains of Shimotsuke. The police on that occasion tried to stop the dance (it was a cholera year and meetings of all sorts were being prohibited), and the dancers dispersed. But five minutes afterwards, the *bobby* went away and promptly the dancers re-appeared, and the entertainment was kept up with vigour and shouting till the first streaks of daylight warned them that it was time for the ghosts to return to whence they came. On that occasion my friend the village schoolmaster assured me that the spirits of the dead came and joined in the dance with their living brethren. The third time that I witnessed the dance was at a small village by the side of Lake Inawashiro. There was nothing in the dancing there that presented any special features. I remember it chiefly on account of the fact that we had in our party at the time a maiden-lady from England who was frightened almost into fits by the uncanny sounds which proceeded from the open place in front of our hostelry. She would not have been surprised to see a bonfire lighted and a human victim roasted.

INTERCOURSE
BETWEEN THE
SEXES.

The intercourse between the sexes is, as may easily be understood, far more free and untrammelled among the simple farmer-folk than it is in the cities or even amongst the upper middle classes. These nocturnal dances often give opportunities for clandestine meetings of rustic lovers, and the better class of girls are therefore kept way from the *bon-odori*.

THE VILLAGE
MATSURI.

Next in importance to O Bon is the *matsuri* or Festival of the Shinto patron deity of the village shrine. I was present at one this last summer which may serve as a specimen of what such a festival is like. The deity celebrated was the *gongensama* of Moto Hakone. The word *gongensama* means a "temporary revelation" and was applied to the Shinto deities when adopted by Buddhism, as "temporary revelations" of one of the great Buddhas. Who the original *gongensama* had been I was unable to discover, but the man of whom I made inquiries told me that the personages now honoured at the *matsuri* were the Soga

Brothers the story of whose *vendetta* is one of the most thrilling tales of old Japan. Here again, the villagers assembled in the persons of their heads of families and a service was held before the simple Shinto altar by the white-surpliced priests of that ancient cult. In the Buddhist Temples we have the music (if music it can be called) of drums and gongs, the music of the Shinto shrines is that of flutes and pipes, which, amongst the dark groves of gigantic cryptomerias, sounded weird and death-like. It gave me the creeps though I had often heard it before, and made me feel as though in some invisible presence.

THE VILLAGE FAIR. The solemn feeling does not, however, last for long. The village *matsuri* always gives an occasion for the village fair, and booths, stalls, jugglers, etc.,

give an apparently far more permanent joy than the religious services at the shrine. The fair at Moto Hakone was, alas! shorn of all its glories last summer. It was war-time, and no one had any money to spare or to spend, and so one poor little cake-stall represented the whole of the fair, much to the disgust of a little band of school boys who had been brought by their teacher to have a good time among the stalls and booths all the way from Mishima, a distance of a good eight miles. But in ordinary times there are booths all down the village street, with toys and cakes galore, a band of strolling actors and puppet showmen will seize upon some empty house for an extemporized theatre, and in the evening the sacred *dashi* will be brought and decorated and dragged with music and song along the road, its platform being used at stated intervals for the mystic mime-dances which in Japan as in Greece lie at the basis of dramatic arts.

HIGAN. The equinox in spring and autumn is kept as a religious festival. The word for equinox

"*Higan*" signifies a passing-over, and is often used to denote that further shore to which we must all pass over some day. The Higan Festivals are much used by Buddhist clergy for sermons on death and the transitoriness of all things human. Those whose special forms of religion is to worship the sun make a point of rising early on these days to adore the first rays that peep above the horizon.

**SPECIAL
FESTIVALS.**

There are special festivals.—The Dolls days for girls and the Carp days for boys. Women keep their 3d., 13th, and 33rd birthdays with special honour, for men the important anniversaries are the 5th, 15th, 25th and 42nd. These festivals are partly congratulatory and partly exorcismal. If a woman's 33rd birthday, or a man's 25th or 42nd, be not kept with the proper observances it is feared that a fox or other evil spirit may enter in and dwell in his or her breast. The rural Japanese is a firm believer in evil spirits, and the badger and fox are the animals most dreaded as the allies of the powers of evil. Some sixteen or seventeen years ago I heard of a case where a man supposed that he was being bewitched by a fox, and so saved his life. It was in a remote district which I have already had occasion to mention on the shores of Lake Inawashiro. Near that lake is a celebrated volcano, Bandai San, which was the scene of a terrible eruption some years ago. The man was at work on the mountain, when suddenly there was a roar and a bang, and the whole scene began to change. One half of the mountain was blown off,—seventeen villages were destroyed, a valley blocked up with débris and a new lake formed. "Hullo!" said the man to himself, "there's that rascally old fox at his tricks again. But he shan't fool me, I'll master him," and down he sat, his head between his hands and his teeth clenched, to resist the devil and make him flee. Strangely enough not a stone or a cinder struck him as he sat right in the midst of the convulsions, and when it was over he went down into the valley and told his tale. There are temples, mostly of the Nichiren sect, where they profess to cure men possessed of devils with starvation, cold douches, beaten drums, and the recitation of *sutras*. Possibly the village school-master will in time prove himself to be a more potent exorcist:—I say *possibly* because a materialistic education such as Japan is now giving to her people is not always the best way of killing superstition.

The Japanese villager has not many ways of AMUSEMENTS. killing his time; indeed he has not often much time on his hands to kill. The children, boys and girls, their baby brothers and sisters on their backs, go off in holiday time for happy scrambles among the long bamboo grass that covers the

mountains, bathing in the lakes and streams, gathering flowers and berries, or liming birds and dragon flies with long bamboo rods smeared with some glutinous paste. When they are a little older they go fishing, but scarcely as a pastime. Shooting there is none except for the landowners; not that there is any preservation of game except on the Imperial estates, but that none but the rich can spare the time.

Indoors, the wealthiest classes play *go* (chequers), *shogi*, (chess) or *hana-awase*. A good deal of *saké* is drunk, indeed drunkenness, though not nearly so common here, has its victims in Japan as well as in England. Competitions in penmanship, painting and verse-making afford unceasing amusement. In every house you will see hung up a scroll with some specimen of local art or penmanship, every temple, every lantern, bears specimens of the tiny *hokku* verses, which in so subtle a manner connect the philosophy, morality and religion of Japan with the beauties of surrounding nature. If you could take a peep into the mind of that Japanese 'hodge' who is hoeing his field of turnips you might find him busily trying to frame a *hokku* to give suitable expression to some hidden sentiment.

I will here introduce an account of a COUNTRY CARPENTERS' GUILD, for which I am indebted to the kindness and industry of one of my pupils, who has collected the facts for me in the neighbourhood of Kawagoe, an old *daimyo* town not far from Tokyo. It will not be without interest to compare it with similar guilds in England and elsewhere. The guild is an old one, and has I understand made very few changes in its constitution and rules since the feudal times.

There being no special institution for the education of common carpenters, apprenticeship is the only means for a man to become a carpenter. The term for a carpenter's apprenticeship is generally 7 years lasting right up to the conscription age (20.). Hardly any wages are given during the early part of the apprenticeship. A suit of labouring clothes—consisting of *hanten* with the house mark on it, *harakake* (a breast-cover), drawers and socks—is given once or twice a year. The *hanten* is made of a single fold of cotton cloth with no padding and no lining, and must prove very hard for the

boy carpenter in the winter, for he is not allowed to put on any other clothes except these. As he grows more skillful he may put on several *hanten* one above the other, but no *haori* is allowed before he has served his time and won his spurs. As soon as he is considered a competent workman he is paid during his apprenticeship 50 *sen* a month, with which he has to buy socks, straw shoes (*Zōri*) and whatever tools he may need. It is purposely arranged that he may buy his own tools out of his own pocket so that he may get all things necessary to constitute himself as an independent carpenter when his term expires. Frequently, however, these apprentices tease their parents or brothers for funds to buy tools with, as their monthly allowance is so very small. Upon the expiration of the term (7 years) the apprentice may offer the master an additional service for one year as "thanksgiving service" (*rei bōkō*). At the end of that year the master gives him some 40 or 50 *yen* and probably adds a *haori* which the newly fledged carpenter will be allowed to wear at once.

A common carpenter gets 60 *sen* per diem. Of this 20 *sen* is for food, so that when he is given food, only 40 *sen* is allowed, as for instance, when a carpenter is working under a master in the master's work-shop.

The first 7 days of January, March 3, May 5, July 14, 15 and 16 are regular holidays, on which apprentices are allowed to visit their parents.

It is only in the country where social relationships are much closer than in towns that carpenters have been able to organize themselves into a guild. Suppose a country carpenter behaves badly toward his fellow carpenter so that he can no longer get his employment there safely and smoothly, he will in that case be sure to run to Tokyo, where he can find a friend very easily. Thus it would appear that a good portion of the town carpenters is composed of these runaway country-artisans whom the condition of the country does not allow to remain there, but about whose former lives the town does not care to trouble itself. Hence wages in town vary very much. Great contractors give comparatively wages; they employ any runaway carpenter and dismiss him at once if they find him unsatisfactory. But the advant-

age of the position in such great contractors' work-shops, is that labourers can keep themselves employed all the time. A private carpenter gets one *yen* or 80 *sen* in Tokyo, but he may be out of employment many days a month. The difficulty is the same in the country with a private carpenter : he must expect many unemployed days. The guild is supposed to save these poor artisans from this risk.

"Regulations of the Kawagoe Carpenters' Guild."

REGULATIONS OF THE KAWAGOE CARPENTERS' GUILD.

"Inasmuch as we the carpenters of Kawagoe, have organized a guild under the title of "Kawagoe Carpenters' Guild" we by the agreement of all the members of the said guild have elected officers who shall between them undertake the management of the institution, that we might especially keep up our friendly relation one to another, the busier members helping the unemployed ones according to the principle of mutual assistance. In accordance with the above purpose we hereby pledge ourselves not to act against the following agreements :

ART. 1.—The whole body of carpenters at Kawagoe is organized into what is called the "Kawagoe Carpenters Guild" and by the agreement of all the members of the guild the following articles are set forth.

ART. 2.—The guild shall have its officers who shall undertake all the business in connection with the profession.

ART. 3.—The officers are as follows :

- | | |
|---------------------|-------------------------|
| (1) Directors 3 ; | (4) Managers 10 ; |
| (2) Auditors 3 ; | (5) Annual Managers 18. |
| (3) Councillors 6 ; | |

ART. 4.—The directors and other officers shall be elected by the general vote of the members of the guild.

ART. 5.—The term of every officer shall be 3 years at the end of which a general election shall take place for the election of officers—the same persons may be re-elected.

ART. 6.—In case any office becomes vacant, the vacancy shall be filled by a general vote. But the term of the officer thus elected shall

only cover the remainder of the 3 years before the next General Meeting.

ART. 7.—The directors shall preside over all the business of the guild.

ART. 8.—The auditors shall manage all the pecuniary business. They shall not only help the directors but may, if necessary, act as directors.

ART. 9.—The councillors shall discuss and manage points brought before them by the other officers for their advice.

ART. 10.—The managers shall cooperate with the directors, auditors and councillors in the management of the business of the guild. They shall also undertake to peacefully settle any difficulty or quarrel that may happen either in the guild or out of it.

ART. 11.—The annual managers shall engage in various parts of the business in agreement with the other officers, manage the business of the regular and extraordinary meetings, and in case carpenters from another locality start building work within the sphere of the guild they shall negotiate with them, make all needful inquiries and report thereon to the other officers.

ART. 12.—One of the directors, one of the auditors, and two of the councillors, four of the managers and six of the annual managers shall be on duty for one year in turns, lots being cast for priority. In case of sickness or absence on business, they may ask other officers off duty to take their place by mutual agreement.

ART. 13.—There shall be two regular meetings (called "Taishi Kō," Kōbō-daishi being considered as the St. Joseph of Japan) on the 1st of February and on the 1st of September, for the purpose of promoting friendship and for consultation on professional affairs in general.

ART. 14.—An extraordinary meeting shall be called whenever any officers are found wanting in their duty, or wages are to be raised or lowered according to the condition of the times, or when anything happens affecting the name of the guild.

ART. 15.—In case a carpenter from another place wishes to start his profession in this town he shall first negotiate with the annual managers and then apply to the directors. Upon getting the

latter's sealed approval, he shall get the permission of the town authorities and join the guild, signing and putting his seal to the articles of this agreement.

ART. 16.—A new member shall pay 50 *sen* at the regular meeting (see Art. 13).

ART. 17.—No member of the guild shall consent to a reduction of wages against the agreement arrived at in the guild. In case he does so, one half of the wages he has earned unlawfully shall be paid to the guild and he shall be cut off the list of the members of the guild.

ART. 18.—Every member shall pay for the supper and other expenses of the regular meeting (40 *sen* per head). In case a member is prevented from attending the meeting, he shall still pay one half of the expenses.

ART. 19.—A brother or an apprentice of a member of the guild shall go through the procedure directed in Art. 15 and pay the admittance fee mentioned in Art. 16, provided he is an independent carpenter living in a separate house of his own. (Not a member of another man's family; for an apprentice may be merely nominally such, and may start his profession independently of his master within the term agreed upon).

ART. 20.—In case the usual customer of a member of the guild ceases to employ him and employs another, the latter shall make a thorough inquiry into the case and begin his work upon the basis of the agreement made with the former carpenter.

In case any difficulty takes place between the two which necessitates any expenses, the guild shall make the parties concerned pay them all.

ART. 21.—The guild shall found an emergency fund, every member paying 3 *sen* a month.

ART. 22.—The annual managers shall collect the fund at every house occupied by its members on the 15th of every month.

ART. 23.—The annual managers shall take the money, as soon as one month's portion has been collected, to the auditor on duty and the latter shall deposit it into the savings bank.

ART. 24.—The money collected from those members who do not

attend the regular meeting (see Art. 18) shall be credited to the emergency fund.

ART. 25.—Grants varying from 50 *sen* to 2 *yen* may be made out of the emergency fund, for sympathy (*Mimai*) or condolence (*Kōden*), in cases of accident, sickness, or death.

ART. 26.—Similar grants may be made out of the Emergency Funds to members of the plasterer's or bricklayers' trades who are in distress.

ART. 27.—The balance of the emergency fund shall be fully reported to the members of the guild at its regular meeting in February.

ART. 28.—In case a member of the guild wants to move or emigrate to another place, he shall report it to the annual managers. In such a case, all the sums that he has paid in shall be repaid him out of the Emergency Fund, deducting only any expenses that have been already incurred on his behalf.

ART. 29.—The annual manager shall pay attention to the conditions of labour and try to get all the members employed impartially, the busier members allowing a share of their employment to those who have nothing to do.

ART. 30.—These agreements shall not be changed unless all the members see the necessity of such a change according to the condition of the times."

A very notable change has come over the FACTORY HANDS. Japanese village owing to the immense increase in industries which have sprung up throughout the country since the close of the war with China. This is not merely the case in the districts which have always been occupied with the production and manufacture of silk. I have in my mind's eye a purely agricultural district in Saitama Ken in which the cotton spinning and weaving industries have been much developed. All over the district are small factories employing some fifteen or twenty hands at spinning or weaving coarse cotton cloth. These hands are mostly women, who often live in the house—I once stayed a night at Warabi near Urawa in one of these small factories. Much depends on the individual master, but there are as yet no adequate Factory Acts to protect working girls, and cases of seduction by

masters who wish to get skilled hands into their power are frequently heard of. Mr. Kinoshita, in his novel the "Confessions of a Husband" insists strongly on this point.

BIRTH CEREMONIES. There are other occasions—births, deaths, and so forth which concern the life of the Japanese village, and which require treatment—not the sketchy treatment which is all that I can pretend to give them in this paper, but the full treatment which those alone can give who live in the country and can see.

GO-CHAKUTAI SHIKI. Perhaps the first ceremony concerning the birth of a child is the *go-chakutai shiki* or celebration of the "quickenings," which takes place in the fifth month after conception, when a band is placed round the womb of the expectant mother.

THE DAY OF BIRTH AND AFTER. When the day for the confinement arrives the midwife receives her presents—the things which she will require to do her work—a wooden bath-tub, a cushion, some flax for tying, and a knife for cutting the navel-string. On the third day after birth, the baby receives its first ceremonial bath at the hands of the midwife in her wooden bath-tub. On the seventh day the friends and neighbours are invited to a congratulatory feast. The child has its head shaved (pro forma at least) for the first time, and the *na-oya* or sponsor, a man who has been selected with considerable care, gives the child its name. This name is given by the sponsor, who announces the name to the gods before the *kanidana*, and invokes their blessing upon it. Like our sponsors the *na-oya* retains his interest in the child throughout life and is frequently consulted on points concerning his god-child's welfare. After the name has been thus given the midwife carries to the well, and presents him to the god supposed to reside therein, whose favour must be purchased by the gift of a pair of chopsticks. From the well, she goes back to the fire, to the shrine generally fixed just above the hearth, and offers another pair of chopsticks to the god of that element.

"MIYA-MAIRI." The mother is not supposed to leave the house before the 20th, (in the case of a girl the 21st) day after birth. One of her earliest visits

is to the Shinto Temple of the village (*miya-mairi*), where the mother is purified, the child blessed, and his new clothes presented to the god for his blessing. On the way home from the Temple visits must be paid at every house from which kind enquiries have been received, and every such family must be presented with a box of *sekihan*, rice boiled with red beans. At each house the present of a papier-maché dog is made to the child (*inuhariko*), it being supposed that these dogs act as protectors to the child against evil spirits.

Every relative and neighbour is supposed to give some gift of clothing—it may be a ceremonial robe costing many *yen*, or a piece of cloth enough to make a simple cotton robe. Saké, cakes, fish, &c., may also be given.

SUBSEQUENT FEASTS. One hundred days after birth a child gets its *first meal*, i.e. is allowed to partake of other food than what it gets from its mother's breast.

Girls have regular feasts on their 3rd, 7th and 13th birthday, by which time they are supposed to have reached the age of puberty and to be reckoned as women.

A boy assumes the *hakama* on his fifth birthday. The seventh birthday is one of importance, so is the fifteenth when he is capped by his *eboshi-oya*, and receives a new name, the name of his manhood.

REGISTRATION AND VACCINATION. In addition to these ceremonies (which are not much practised by members of the Shinshu sect of Buddhists) there are certain legal formalities to be observed. Registration must be effected at the public office of the town or village within ten days after birth, and if the father has his domicile elsewhere the due notice of registration must be sent to that place. The possession of a *seki* or domicile is very important for the Japanese. Vaccination must be performed within twelve months from birth.

MARRIAGE CUSTOMS. A Japanese marriage is in itself a very simple thing—a registration—the interchange of a few cups of wine and a few presents, and the thing is done. But the local customs are many and various, and it would require a long treatise to explain them

adequately. Mrs. Curizuka's book on "Japanese wedding ceremonies, Old and New,"* is very good as far as it goes, but it goes a very little way. It serves, however, as an indication of how much interesting matter still awaits the student of things Japanese in this one department alone.

DEATH Shinto shrine, for Shinto is, as a rule, the
CEREMONIES. religion of joy and life; when the man dies, his
funeral rites are cared for by Buddhist priests; for Buddhism is the
religion of mourning and of death.

It is true that there are Shinto funerals, indeed every undertaker advertises his readiness to undertake "*Shin-butsu-sōshiki*," "Shinto and Buddhist Funerals"—but the Shinto Funerals seem to be limited to the upper and the military classes, and concern therefore the people of the towns more than those of the villages. In a village the funerals are almost always Buddhist.

When a man dies the first thing to be
ABLUTIONS. done in Japan as elsewhere is to wash him.
He is then laid on a clean mat, and treated as
though he were still alive, food being placed by his side by attendants
who speak to him and ask him after his health, and turn his body
over from time to time in order that change of position may give a
better rest.

When the coffin is completed the corpse receives its last washing, "*yūgwan*," with hot water, a rite in which all the relatives participate, and is dressed in a suit of pilgrim's clothes with a beggar's wallet around its neck. A cane is put in its hand and a small sum of money (6 *rin*) wherewith to pay the ferryman over the river Styx, and it is placed in the coffin in the attitude of prayer rather than of repose. The Japanese Styx, or *Sanzu-no-kasa*, is supposed to separate Hades from Paradise. The souls of the departed according to Buddhism remain in Hades for 49 days, hungry. At the end of that period their fate is determined according to Karma, and they either return to earth, in some material re-birth, or are, according to the doctrines of

* *Takyō*, Ogawa: *Yokohama*, Kelly and Walsh.

the Shinshu, taken through the mercies of Amida by faith into Paradise.

FUNERAL.

GIFTS.

In the interval between the death and the funeral many visitors come to express their condolence, just as during the last sickness they came to enquire after the sufferer (*mimai*): on such occasions no empty-handed visit is paid. Every one brings *kōden* "the price of a stick of incense," or *hanaryō*, "the cost of some flowers," it may be in money or it may be in the form of cakes or candles, and these offerings are often a material assistance when the undertaker's bill has to be settled.

THE FUNERAL.

When the hour comes for the funeral, the family assemble in one of the rooms, in front of the *Butsudan*, and the priest commences with the reading of a Sutra, which is followed by the burning of incense before the corpse which has received its new name written on the new *ihai* or mourning tablet which has that day been put on the *Butsudan* for the first time.* It is not the priest only that burns incense, but the whole family, beginning with the nearest relative.

In the country the corpse is then taken to the Temple, in Tokyo it is taken immediately after the reading of the *okyō*, and the incense is burned in the Temple. Here follow various ceremonies, differing with the various sects, but mostly leading up to the address to the soul which is always intended to direct it in the right way towards the attainment of Paradise. This is known as *indo* or *indō wo watasu*.

The corpse is then left with the priests to be buried or burnt, and the subsidiary ceremonies are continued for 49 days longer.

This concludes my rapid and necessarily imperfect survey of village life in Japan, a life which has much in it that is pleasant and beautiful, much also that is sordid and mean. The subject is a large one and the time at my disposal is limited. I shall be more than satisfied if I have succeeded in rousing up others to undertake a more exhaustive study.

* The heir or next of Kin always carries this *ihai* in the funeral procession.

THE TEN BUDDHISTIC VIRTUES

(*JU-ZEN-HO-GO.*)

By Rev. Dr. J. L. ATKINSON.

[Read 13 Dec., 1905.]

INTRODUCTORY.

THE title of the book from which the following discourse is taken is "*Ju-zen-Hogo*" which may be translated as "The Word of the Law of the Ten Virtues."

The sermon was preached the 23rd day of the 11th month of the Chinese calendar and the 2nd year of the period An-ei. The equivalent of this is A.D. 1773. The preacher was KATSURAGI JI-UN.

It is now rendered into English by JOHN LAIDLAW ATKINSON.

The term "*Man's Path*" in this discourse stands for the Moral and Religious laws and duty of man as taught by the Japonico-Confucian Buddhist priesthood.

The term "*Cause and Effect*"—"*Inqua*"—in this discourse as related to Recompense and Retribution—"Inqua-ō-hō"—in any and every incarnation seems to be regarded by the Preacher, as by all Buddhist teachers, as an immutable law of Nature, or of Providence, or of the Unseen, or of the Mysterious, or of Fate in their unceasing relations and operations in connection with the moral and religious conduct of mankind. "*Inqua*" in the Buddhist mind is the equivalent in the religious and moral world of the Confucian "*Gen-in-Kekkwa*" in the natural and moral world, and represents the mysterious, unseen, unknown, yet immutable force that forever works its will and way through the fatefully and forever linked together, and co-related workings of Cause and Effect in the moral and religious actions of mankind.

The *Juzen* or Ten Virtues are these :

1. *Fu-Sesshō*, that is, Not Killing.
2. *Fu-Chū-tō*, „ „ Not Stealing.
3. *Fu-Ja-in*, „ „ Not committing Adultery.
4. *Fu-Mō-go*, „ „ Not Lying.
5. *Fu-Kigo*, „ „ Not Exaggerating.
6. *Fu-Akkō*, „ „ Not slandering, or reviling.
7. *Fu-Ryo-zetsu*, „ „ Not Double tongued.
8. *Fu-Tonyoku*, „ „ Not Coveting.
9. *Fu-Shin-i*, „ „ Not being Angry.
10. *Fu-Jaken*, „ „ Not Heretical.

The *Ju-Aku*, or Ten Vices are the opposites of the above. The ten virtues are stated in negative form, instead of in the imperative as in the Mosaic ten commandments, yet they are inherently mandatory.

The sermon on the “*Fu-Sesshō-Kai*” or Not Killing, is an introduction to the entire course on the Ten Virtues, hence the inclusive summaries at the beginning and at the end. The interpretation of the precept itself is relatively brief. There are both mysticism and casuistry in the discourse, but these things are not the exclusive property of Buddhistic teachers. The fantastic surmises that are set forth as assured facts may be passed by as we pass the astrology of the dark ages.

As I study Buddhistic Ethics I find it difficult to avoid illuminating, deepening and widening them with my acquired Christian instruction. If one could study those ethics without this prepossession, I incline to think that they would seem to be of less value than they are sometimes and by some persons regarded as having; still, they have done great good in the world.

THE FIRST BUDDHISTIC VIRTUE: NOT KILLING.

Man's Path or duty consists in nothing else than in the observance of the ten virtues. Any one thus faithful can thereby attain to the quality and rank of a sage and of a Buddha. It is said in the canons that any one going astray from this Path is like to the birds and the beasts, and equal only to a block of wood, scholars like Sango think of

the Path of man, or conduct according to it, as only a trifling matter, but this is not the case. In the sacred book, *Kegon-Kyō*, the ten virtues are said to be the laws, the wisdom and the moralities of the Bodhisatva.* In another sacred book they are said to be practised by those who are aiming at and training for the rank of Bodhisatva. So far as the lay masses are concerned the ten virtues may be called the moral laws of the Universe,—*Seiken-Kai*. In principle these laws or virtues are the same for the layman, the novice for the priesthood and for the aspirant for the rank of Bodhisatva. Shallow scholars think that this morality for the laity is a thing of but small importance, that for candidates for the priesthood imperfect, and that for the would-be Bodhisatva alone high and noble. As a matter of fact this opinion has its origin in the false ideas that arise from thinking too exclusively of the names or titles only of the ten virtues.

Opposed to these ten virtues there are the ten vices—the reverse of them in every particular.

A sacred book says that it is a virtue to train one's mind in accordance with and in obedience to reason, and that the opposite of it is a vice. This is very true, and the more one meditates on this precept the more fully its import will be perceived. Conduct conforming to the principle of reason in its relation to the three bodily, the four lingual and the three intellectual activities constitutes the ten virtues, while conduct in opposition to it constitutes the ten vices. This obedience to reason is nothing else than neither increasing nor decreasing nature. It is the maintaining of it in equilibrium. When bodily act, speech and thought are in accord with our† original nature then there result in perfection the ten virtues. Conduct in opposition to reason means self-ness. When the original nature is modified or perverted by this self-ness the ten vices are the result. These modified or perverted actions of body, of speech and of thought are called the ten vices. Goodness, or virtue, is always in accord with the nature of Buddha, while vice is non-accordant to it.

* A Bodhisatva is only one step lower than a Buddha. With another incarnation he becomes a full Buddha—if faithful to duty.

† The preacher holds the Confucian theory of the innate innocence and moral integrity of every soul.

Obedience to the commandments not to kill THE TEN VIRTUES. any living thing, not to steal, not to commit adultery are called the three physical or bodily virtues. The breaking of these three commandments we call the three bodily vices and things contrary to the Buddha-nature. Obedience to the commandments not to tell a lie, not to use fanciful or exaggerated speech, not to slander, not to be double-tongued, constitutes the four lingual virtues, while the breaking of them constitutes the four lingual vices. Obedience to the commandments not to be covetous, not to be angry, not to hold heretical views constitutes the three mental virtues which are all in accord with the Buddha-nature, while the breaking of them constitutes the three mental vices which are all contrary to the Buddha-nature. Coveting an empty name or material gain, being angry with others, slandering the sages and profaning the gods, that is, being heretical, are the three mental vices.

If man was non-existent there could be no Path or Duty of man. This Path must therefore be sought for in man himself. Only those who are misled by their own false ideas go astray. The Buddha preached his doctrines for those who are ignorant of this Path, and that it is to be found only in their own constitution—and therefore go astray. What now did the Buddha teach? The substance of what he taught is written in the sacred book *Hokke-Kyo*, and is involved in these words "All the three worlds—are mine, and all living things in them are my children." In the first of them, the world of lust, desire—*yokukai*—there are food, sleep and sex desires. In the second of them, the world of forms,—*shikikai*—the body and the mind harmonize with the higher thought,—the result of the abstract meditation of the ascetic. In the third of them, the world of non-forms,—*mushikikai*—the mind, separating from the form-body, harmonizes with space—*kokū*—or voidness. In these three worlds the ten virtues are perfected, and all the living things in them are, as Buddha said, his own children. Only those who retain their self-ness, and who are led by their own confused and false ideas, fail of attaining to these worlds. When one comes to understand that his own nature is originally void, vacuous, non-existent, and that the nature of things—*Hossō*—is the same void, vacuous, non-existent thing, he can from that day attain to

these three worlds, (where all living things are the Buddha's own children), as to his own possessions.

Precious stones gain and exhibit their brilliance by being cut and polished ; even so the perfect and wonderful fruits of the ten virtues result from the diligent practice of them. As the light of the sun and the moon shines over all and yet is hidden from some by high mountains, and deep valleys so the fruits, the benefits of the ten virtues come to one according to his attainments or position toward them.

The Master of a family has full liberty within the limits of his own home, and all living things therein, both great and small, are as his own children. The lords also of countries and of provinces have each and all full liberty of action within the limits of their own dominions, and all their officials and peoples, beasts, birds, trees and plants are as their own children, and are cared for accordingly. Even on this low and imperfect plane the benefits of the ten virtues are interesting. The *Rinnō*—Kings—who govern the millions all over the world, and the *Teishaku*, who govern the heavens, exhibit on a high and perfect plane the benefit—"gi"—of the ten virtues. The mind of the holy sages far transcends the three worlds, and even the higher qualities of the ten virtues, and has attained to harmony with the Sacred Law—"Hō." These are no longer in the imperfect state needing continued re-birth, transmigration. They understand the profoundest things without the aid of a teacher. Their conduct is characterized by great benevolence, and the aim of their virtues is ever far superior to the world—the world of living things. The pleasure that results from the condition is as limitless as is the world of space, and that of living things.

The Sacred Law is perfect but it reveals itself variously according to the principles of giving and receiving. This is illustrated in the case of the Crown Prince of the *Rinnō*. This Prince is from the first of noble birth, yet he ascends the throne only in accordance with the law of succession. Similarly, the Sacred Laws are perfect, and without bias, but their application, and the deliverance they provide are different according to the position of circumstances in which one is placed. It is thus with the *Muni-gem* which reveals its various colors differently according to its position and the light in which it is placed. By re-

membering this principle the value of the precepts of the Law are enhanced, and all actions tending to the injury of things that have life is avoided.

All living things have their inner and outward relations, and all are busy night and day seeking for gain. The value of the precepts is enhanced by this condition, and all actions of injuring others are averted. This is also true of the acts of lying, of exaggerating, of slander, of foolish jesting, of anger, of covetousness, of heresy, and of every other of the ten vices. Through the Sacred Law one is delivered from evil deeds, and made glad as a bird, that, freed from a cage, soars joyfully up into the sky; or as a fish escaping from a net swims joyfully away into the great sea.

In order to acquire this self-virtue (virtue gained by unsailed self-effort) it is not necessary to depart from out of the heavens, nor from out of the earth, as it is the same everywhere.

Bodhisatva of the first stage—or lowest rank—become lords of men—*Jinnō*—, and those of high rank become Lords of Heaven—*Tennō*.—The disciples of the lowest rank—*Shō-mon*—who heard the teaching directly from the Buddha attain to high position—*Fukuden*—in their relations to the Buddha, the Law and the Priesthood. The next, the *Engaku*, attain to the rank of Non-Buddha.

In the ten worlds of the ten kinds of bodies the ten virtues abide.

When seeing, hearing and perceiving are in accord with the Great Path, there is no birth, no extinction, no coming, no departing, and body and mind rejoice in form, sound, smell and taste, and all harmonize with the profoundest mysterious reasons (*myoga*).

The Mountains, the rivers and the earth become—or are—one's own body, the trees, the groves, the grass and the meadows become one's own body. They thus become one's own possessions.

The ideas and conceptions of all living things become, similarly one's own; and peace and deliverance, destruction and confusion, together with the conviction of truth, become also one's own. This is what is meant by the Buddha's words, "all living things are my children." When the Buddha was in the world, priests, laity, and the pariah too, attained to this state of mind and condition and regulated their conduct accordingly.

Shallow thinkers imagine that what they do not take into their own hands, or do not themselves see, cannot be said to be their own. It is, however, a great mistake. A man of great wealth does not always carry his riches in his purse or bosom. His steward takes care of it for him. Still he is the owner of the wealth. Heads of provinces and districts do not personally examine all the fields under their jurisdiction. They leave this duty to subordinates; still, they are the heads over all. Kings and Emperors do not know the amount of wealth possessed by their people. They do not know the height of the mountains, nor the depth of the seas in their dominions, nor the products of all, yet they are Kings and Emperors over all, as the case may be. They give away territory to officials of merit, yet they are still Sovereigns over it and them.

By these examples we can understand what is meant by the teaching that "all living things are one's own children." Thus it is also with the heaven of Brahma—Bonten.—Although one may not ascend to it, yet if his conduct is perfect, his joy is as that of meditation in that heaven. Although one may not see the world of non-form, yet it is one's possession. All warriors and wise men are one's own though their power or wisdom may be greatly superior to one's own. The noble, and the rich also, as well as the ignoble and the poor are also one's own. Because of this fact, that all living things are one's own children, there is the commandment about "not killing" any living thing.—"*Fu Sessho-Kai*.

The relationship of parent and child is a most intimate one. By means of this simile the Buddha teaches that all living things are his children. The true meaning of this involves the making of the ideas and feelings of all living things one's own. One's own mind and that of others are equal and without distinction—*hedate nashi*. It was thus from the very beginning. When any living thing comes into one's sight, a feeling of pity—or regard—springs up in the mind. This we call the heart of Bodhisatva, and it is in itself the commandment "not killing."

Although the Bodhisatva mind exists from the very beginning in all living things, it does not readily or immediately appear because of confused ideas and sins. Still, it exists, and is in its nature perfect.

When it does reveal itself it is the clear manifestation of the* Buddha-nature that is inherent in all living things. The inclination to keep the commandments that is aroused when sermons are listened to is evidence of the original and perfect Buddha-nature that is inherent in man.

As the three worlds with all their treasure of wealth and rank are one's own possessions, there is, as concerning these things, the commandment—"not stealing," and more. The noble and thoughtful man, receiving liberty through perception, sees that as the canon says, "The whole world of mountains, rivers, plains, grasses, groves, plants and trees are equal and without difference from beginning, and that they are his own person or body,"—*Shintai*.

A canon says.—"All earth and water are my first body, and all mind and fire are my true body"—"*hontai*." This is the true principle.

As between animate and inanimate things there is no difference—"Kubetsu nashi." A valley does not envy the height of a mountain. The mountain is not envious of the depth of the valley. Each is content with its characteristic. Thus those who have rank, official position and wealth possess them as the happy fruit of loyalty to the Buddha-nature and law that are within them. This is the significance of the commandment—"not stealing."

Because of the statement—"All living things are my children" there is concerning the relation of the sexes the virtue—"not committing adultery." The phrase "My children" as used in this connection is intended to shew the purity of the relationship that should exist between the sexes. That is, the relationship should be as pure as that between parent and child.

The Canon says—"All men are my father, and all women are my mother."

Another Canon says—"All aged women are my mother: All middle-aged women are my sister, and all young women are my children."

It follows therefore that one who has this clear perception is not misled by sex-nature relations, even as lotus flowers are not defiled even though they bloom in a swamp.

* "Neko ni mo Bussho ari."

This virtue of "not committing adultery" ensures respect for elders and superiors, as well as for juniors and inferiors. The laity by keeping the sex relationships perfectly pure obey the laws of heaven.—*Tenmei*.

The form of the three worlds is in harmony with the Sacred Law.—Mountains are high. Oceans are deep. Bamboos are tall, slender and straight. Brambles are twisted and crooked. Heaven covers. Earth receives. The sky is wide and high. These are self-evident truths.

All lies are despicable. Those who utter them—*Mōgō*—deceive themselves before they deceive others. They also—by lies—come into conflict with heaven, with earth, and with the gods. It is folly to thus lose the help of heaven, of earth, and gods. If one makes the doing of duty, the keeping of "*Man's Path*," his delight, he will be free from the use of exaggeration and lies.

It is folly to be envious of the pleasures of others. If one has clear understanding there will be no occasion for wishing that the pleasure of others could be our own. Princes have their provinces and people for their delight, officials, farmers, artizans and merchants have their respective offices and labors for their delight, while priests have their ascetic meditations and wisdom for their pleasure and satisfaction.

If one neither envies nor dislikes others he will not be in danger of slandering any. If one regards "all living things as his own children" he will be free from the evil mind of envy. A Confucian book says: "One should neither speak in a high voice nor shew an angry face lest his virtue be dimmed."

If one desires to be on terms of intimacy with others he must not be double-tongued. If one is the father of all living things, then "all living things" are brothers. There is no parent who does not rejoice when his children are on terms of intimacy with each other; nor is there any parent who is not grieved when there is discord and estrangement between them. Confucius says: "All of the four seas are brothers."

One who clearly perceives that poverty and wealth, nobility and commonalty in station are only the shadows of the nature of past deeds (in a previous life) is always content with his own position

in life. This is the basis of the precept. "Not coveting." A Confucian book says: "If wealth is a thing to be eagerly sought after, I will become even a *lictor to find it, but if wealth is not a thing to be eagerly sought after, I am a free man and can come and go as I choose."

When one can find pleasure in everything, the spirit of anger is easy to repress. Anger arises from mental distress or annoyance (*unō*), which has its root in evil-desire (*yoku*). If one can find pleasure in everything he will be free from evil-desire, and from the mental disturbance without which anger never arises.

If one does not doubt that "The Great Path" is his own he will be able to keep the precept,—"Not holding heretical views." A persons' thoughts are all originated by his own nature. If this nature-self has exclusive control one is in danger of forming false conceptions concerning real or material existence, and ideal or immaterial non-existence (Japanese "Yū or Mū"); yet if one receives and is guided by the sacred law he will be enabled to hold an impartial view of existence, which is neither actual, material existence, nor ideal, immaterial existence—or non-existence. It is neither existence (*Yū*), nor non-existence—(*Mū*).

Although the ten virtues are taught as above, they are in reality the one Buddha-nature and Law.

Virtue consists in keeping one's mind in harmony with this Buddha-nature or Law, and vice consists in the opposite. In short, vice consists of actions that are contrary to the Buddha-nature—the nature with which we are born. Even children know the difference between kindness and cruelty. They are angry over theft, and ashamed of the sexually impure. They know also that slander and envy, coarse language and bad temper are all wrong. They are pleased with what is good, and displeased with what is wrong. This makes it clear that the ten virtues are in harmony with the Buddha-nature with which all are born. A Confucian book says. "A full grown man is one who though fully grown does not lose the child-mind."

**Lictor—Muchi wo toru*. A samurai of low rank, whose office it was to scourge—and perhaps torture—a criminal under examination or for punishment.

It is written in the *Kegon Kyo* (*Avatamsaka Sutra*) that Bosatsu (Bodhisatva) Makasatsu, one of Buddha's personal disciples, constantly held to the Path of the ten virtues, and consistently taught that those who fall into evil conditions in life do so because of their vices or evil deeds. "Therefore," he said, "I practise the ten virtues, and endeavor to persuade others to do the same." "I practise the virtues because it is otherwise impossible to induce others to practise them."

This Bodhisatva made all living things his own mind and made good deeds his own actions; thus he lived in the world perfecting himself and others. He looked on those falling into evil conditions as a parent looks on a profligate son; or as a mother looks on a babe falling into fire or water from the arms of a nurse. With this mind he practised and taught the ten virtues, which are these,—"not killing" any living thing, not committing theft, not committing adultery, not lying, not slandering, not exaggerating, not using a double-tongue, not coveting, not losing temper, not holding heretical views."

The canon just quoted says—"The path of the ten virtues leads to and ensures entrance into man's heaven—that is, the highest heaven. Those who perfectly observe the ten precepts attain to the rank of Sovereign in various heavens (*Kon-rin-nō*). Those who observe them less perfectly attain to the rank of Sovereign among men; while those who keep them in a yet less perfect manner can attain only to positions of wealth and honor among men. Yet it is also true that those who even very imperfectly observe them do not fail of attaining some reward.

On the other hand, those who violate the ten precepts the most completely, fall into the most awful of the hells. Those who are less vicious fall into the hells of beasts and reptiles, while others, less vicious still fall into the hells of famishing demons.

It is written in the *Kegon Kyo* that the Bodhisatva Makasatsu was of the opinion that the violation of the ten precepts is the cause of living things being born into the hells of men, of beasts and reptiles, and of famishing demons.

The worldly wise are apt to think and to say that the various

hells do not really exist ; that they are things of the imagination only, and that they are used solely to intimidate people.

They are, however, mistaken. If one truly believes in the mystery-nature of the Law—*Ho*—he certainly knows that the hells are really existent though he cannot see them with his eyes of flesh.

The question may be asked. “Why are there such places as these hells, and such creatures as famishing humans and demons ?”

The reply is this : “They exist because of our own vices and evil deeds, and are the result of them.”

Take for instance the vice of killing any living thing. Dying is the extreme of all pain. When one suffers from fever is there not pain ? The sick of every kind, and the aged cannot escape pain. They must also endure the pain of dying. How much more grievous must be the pain of any healthy, vigorous living thing when it is ruthlessly slain ? Although there are innumerable kinds of living things, none can escape death, though all are afraid to die. Among them man stands at their head as Master of all. Heaven and earth exist for him. Reason and the law of nature exist for him. If man, who holds such an exalted position, kills any creature in order to gratify a cruel lust, what can befall him ? His evil deed will most surely bring evil consequences to himself.

A bell gives forth sound when it is struck. Thunder results from the conflict of the male and female elements (or principles) in nature. Similarly the pain of dying—through murder—produces to the murderer distressful future consequences. As moments produce kalpas or cycles, so murder, the murder of what the murderer should esteem, produces the greatest of pain through punitive consequences to the murderer himself.

When one comes to know that cruelty is a vice, an evil thing, he will have pity on all living things. As this pity grows he learns to believe the teachings of Buddha. Then, as that faith progresses, he comes to understand that all things are equal and co-ordinate ; that every effect has its legitimate cause ; that every action bears its appropriate fruit, and that the character of all human deeds is endlessly self-propagating.

The results of human actions are spoken of in the Canons

(Buddhist) as being like the seed of the *Kiku-riju* tree. This seed is smaller than a poppy seed, yet when it is sown and grown up it becomes a tree large enough to shadow five hundred wheeled vehicles. Something like this is true of all other seeds. Though small in individual seeming, yet when sown, the fruitage, the result of each grain, is large. It is thus with human acts and deeds. The action may be small in itself. Yet its fruitage, its results, may hold and bind the actor for endless kalpas or cycles of time and eternity.

A human being is only a particle of the flesh and blood of his parents, yet he is born into the world with a perfectly formed body. When he is an infant he is yet but a very little thing. He may, however, grow to manhood, and become a sage to benefit humanity at large. On the other hand that particle of parental flesh and blood may become an evil genius, the destroyer of mankind, and of man's holy way. The teaching that every act of man is like seed and bears characteristic and far extending results is true.

A Confucian writer asks this question: "If all deeds, like seeds, produce characteristic and far-reaching results, what will be the future of the one who introduced the substitution at funerals of great men, of clay figures made into human forms, which were buried with the great man, instead* of his living retainers?"

The reply is this: "Even the one who introduced this benevolent plan cannot escape the consequences that result from the performance of each and every evil deed."

It follows, therefore, that one guilty of killing any living thing must bear the consequences, that is the suffering, that is involved in that act, as fruitage is involved in the seed that is sown. This is reasonable, and to act contrary to reason is to act contrary to nature.

Evil deeds are classified according to the intention of those who do them, as superlatively wicked, as mediumly wicked and as averagely wicked.

Evil deeds are also classified as follows: The killing of a

* This refers to an ancient custom in Japan of burying men and women retainers with their dead masters. At a later period clay images were buried as the representatives of the retainers.

human being is superlative wickedness. The killing of dragons is medium wickedness. The killing of insects is average (or least) wickedness.

These three classes are again subdivided as follows: The killing of parents and benefactors is the gravest sin—the worst of evil deeds. The killing of ordinary persons is medium wickedness. The killing of evil persons is the lightest kind of the worst class of sins—killing. All other kinds of killing are to be estimated as to their sinfulness by this general standard. For instance there is the killing of good men with a good intention,—*Zenshin*. There is the killing of good men with evil intention. There is also the killing of evil persons with good or bad intention.

These distinctions are fully set forth in the sacred books, hence they should be carefully studied.

We will now proceed—says the speaker—to discuss the commandment—"Not killing."—"Fu-sessho-kai."

By killing we mean the destruction of the life of any sentient thing that has knowledge and affection. Killing a human being is great murder.—*Daisessho*. Killing animals is small murder.—*Shosessho*. These two classes, are again divided into two classes each. The killing of one's over-lord, one's parents, sages, priests and men of devotion is the worst kind of "great murder." The killing of ordinary men is the lighter kind of great murder. The small murder—"Sho sessho"—is divided as follows: the killing of dragons and other sentient creatures that have the power of changing their forms is the heaviest sin of small-murder. The killing of sentient things that have no power to transform themselves is the lighter sin of small murder.

Dragons and some other creatures can transform themselves into human beings, hence they are of the noble creatures. Creatures that cannot so transform themselves are of the ignoble things.

There are two kinds of sin—in killing.
First, Root sin—"Kompon zai"—which cuts the very root of things.
Second, expediency sin—"Hoben-zai"—which is a pious means to an end, and disposes of those whose physical or lingual acts disturb or annoy,

All sentient creatures live in the one ocean of great deliverance, and among them is neither self nor other. All are the same. The seeming differences are the result of false ideas. All sentient things are one and the same in the "*Byō dō-sho*," that is, in the equal-nature world or state of existence. Here one's self and others appear according to the former deeds done by each. Thus self and others are differentiated, as also are the conditions of each.

Since man is of the noble creatures, and is the spirit of all things, the killing him is the greatest sin. One attempting or accomplishing this wickedness cannot receive the teaching of Buddha, nor become one of the lowest class of his followers—a "*Biku*."

Animals are ignoble creatures in a low order of existence, hence the killing of them is a light sin. One who kills an animal may regain his former and original purity by confessing his sin. If, afterwards, he becomes devout he can enter the lower order of Buddha's followers—"Shamon or *Biku*"—and may also become a benefactor of human-kind.

The committing of the five worst sins (killing, theft, adultery, lying, drunkenness) hinder men from receiving (accepting and adopting) the precepts of Buddha.

**INSTRUCTION
ABOUT KEEPING** We will now pass on to consider the keeping of the commandment—"Not Killing."—"Fusessho-kai."

**THE COMMAND-
MENT.** One who knows that the killing of any living thing is opposed to "Man's Path," to heaven and to right reason, and while constantly keeping this in mind neither kills a living thing, nor harasses any may be called the ordinary keeper of the commandment.

One who knows that the killing of any living thing most surely entail evil consequences—even re-birth into a degraded stratum of sentient existence—and does not kill, nor harass any through yielding to anger is a superior—holy-keeper of the precept.

One who knows that in the constitution of every living thing there is the nature of a Buddha; and knows also that the possession of the Buddha-nature differentiates living things will find the authority for this precept of "Not Killing" in that nature.

One's own benevolence is increased through there being other living things. The troubles of this evil world are aids to the perfecting of one's benevolence and morality. It is not strange that one has a heart of patience and benevolence when associating only with sages, and with devout men; but patience and benevolence are perfected by their exercise towards those who are ungrateful and unkind to us. We are to be patient with and kind to even the proud and haughty. Wherever there is a living thing, benevolence and patience are to be exercised; and one who does so is a true—or perfect—keeper of the commandment—"Not Killing."

In order to keep this commandment not to kill any living thing one's duties to the world, and to all mankind must first be performed, we can then understand what the Heaven-Path means. Heaven, earth, and the sages keep all living things in their appropriate places, and help them to develop in them. These duties to the world, and to all mankind have always been in the world, and would continue to be even though Buddha had never appeared. The sages of China have always recognized this, as the following illustrations shew. When Shunkuryō besieged Hi he was at first defeated. Heishi was angry at this, and gave out the command that whenever a soldier or inhabitant of Hi was captured he should be killed. Jikufu however gave the order that instead of this, the captured if destitute of clothing should be clothed, and the hungry fed. Heishi obeyed this and in one year became victor. Sōō of In when out in a field found a man catching birds with a net. As the hunter stretched out his net in the four directions he said "Come down from heaven. Come from the four points of the compass. Come all into my net." Sōō took the net from the hunter, tore away three of its four sides, and then said to the birds "Go to the left or go to the right as you please. Those that disobey this order come into my net."

When this kind thought of the king for the birds was known by his courtiers, great gratitude was expressed for the king's kindness in saving the lives of the birds.

It is also written in the Chinese book Raikun that the Emperor does not kill an ox without reason, neither do his courtiers kill sheep without reason, nor do his officials kill dogs or swine without reason.

It is said of one Sage that he would not even cut the grass on his lawn. These actions are all in accord with the Heaven-Path and with Buddhism.

It is necessary to the keeping of the precept—"Not Killing" that we first have clear ideas. One having a devout mind should first think of the nobleness of man. Heaven, Earth and Man constitute the three ruling and controlling powers—"sansei"—of nature. Buddha and Bodhisatvas come down among mankind from above. Sages come out from among mankind. Gods of all kinds protect men. If one can retain these ideas in his mind the observance of the precept, "Not Killing" is perfected in him. If one thus has a true respect for mankind it is easy to suppress any envy or anger that may spring up in the mind, and to refrain from striking or otherwise injuring any one. A person will thus be free from *Komponzai*—root sin, or murder in the first degree. He will also be free from *Hōben zai*—sin of expedience, or murder in a lower degree. Such a man will not only respect his superiors and the sages, he will also respect his equals and inferiors, and wicked men as well. If one's benevolence extends to all living things his virtues will be perfected.

Men of high degree must, however, be distinguished from men of the lower classes. Sovereigns must be esteemed as sovereigns, masters as masters and friends as friends. We must esteem both our superiors and our inferiors. We must esteem the wise and pity the ignorant. Thus men are to be distinguished according to their status in life, but they must be equally esteemed as men. This does not mean that wicked deeds are to be esteemed. It only means that even evil doers are to be regarded with benevolence. The wickedness of such is to be abhorred, but they must be esteemed because of their having been re-born as men. Strictly keeping the idea of the nobility of mankind always in mind is a most important condition in continuing in the Heaven-Path.

If we rightly esteem ourselves we shall never be disheartened. If we are not discouraged about ourselves we shall not discourage or disesteem others. We shall also truly esteem our parents and our kindred. If kindred have respect each for the other then the duty

of brethren is perfected, and loyalty and benevolence are manifested. Even birds, beasts and insects exercise benevolence. Their males and females have intimate relations with each other, and parents and young alike exhibit mutual love. They enjoy life and fear death. We think of them as we think of ourselves, and we sympathize with them. Thus we can understand the value of the virtue—"Not Killing."

One who enjoys a high degree of happiness as the result of good deeds done in a previous incarnation will come by this experience to understand the law of cause and effect, and thus the significance of all living things—even of insects and of ants. Virtue is perfected by keeping this command with minuteness. As medicines that are manufactured with the greatest care, are the best, and the swords that are most carefully forged are the sharpest and strongest, so those who keep this commandment to its minutest detail are the highest in virtue. The object of all commandments is to stop the commission of crime; but while one refrains from the commission of crime virtue must be perfected.

Here arises a difficulty. It is this : Suppose
A DIFFICULTY. that there is the sovereign of a country where there are many robbers and rioters. If he arrests and executes these wicked men he is breaking one of the commands of Buddha. If he leaves them free to do as they please his country will be harassed, the laws broken and the people left to great trouble. This is a matter that must have careful attention.

The sacred books tell us that "It is a lighter sin to kill a wicked person with a good intention than it is to kill an ant with an evil intention." They also tell us that "It is not only not a sin to kill those who bring harm to the nation, but it is a highly meritorious action to kill them."

In the Nirvana Sutra—*Nehan-kyo*—it is written that when a disciple enquired of Buddha the method and good deeds that he employed in a previous incarnation in acquiring his diamond—incorruplicable—body the Buddha replied as follows ; "When I was a sovereign in a previous incarnation, I made just laws. I governed my country well. I engaged, and was victor in a righteous war.

It was by these good deeds that I acquired my diamond body.—
“Kongo Fu e no mi” 金剛不壞ノ身

The possession of a mind of great benevolence is the product of the action of mind, as is shewn by wise men and sages. The commandments as kept by great men cannot be understood by the common people; nor can the minds of the Bodhisatva—potential Buddhas—be understood by those of slow understanding.

In an age when the ten virtues are perfected there are no national rebels or rioters, and there are no unfilial sons. Any who are rebellious or unfilial are ashamed of their evil deeds and correct themselves. In such an age even birds and beasts become tame, and men cease from destroying them. Benevolent minds save even ants and insects from destruction. The same benevolence slays wicked persons. National disorder must not be tolerated, nor evil doers allowed to go unpunished through either a mistaken benevolence or a cowardly mind.

How beautiful is the Path of The Ten Virtues!

Priests must never kill a living thing for any reason whatsoever. They must keep the knowledge of the Path fresh in their minds. They must be the teachers of the laity but they must not associate too intimately with them.

It is written in the *Kegon-kyo*—Avatamsaka sutra—that “The sin of killing any living thing causes men to fall into the hell of wild beasts—“*Chikusho-do*”—and into the hell of famished humans or demons—“*Gaki do*.” If one who commits this sin should be re-born as a man he would suffer two evil results of his previous sin, namely, physical infirmity and early death.

The sin of killing any living thing is opposed to the nature of Buddha, and is contrary to the principle of growth in the universe. It also antagonizes “Man’s Path” of Moral Duty. Because of this, the commission of this sin produces even in the mind of one who has been pure and holy the most fearful hells, and brings before his eyes the flaming, fiery floods of the deepest hells. It also makes to appear the demon jailors and tormentors of those hells. It also causes the sinner to be miserably re-born, and to as miserably perish during interminable Kalpas. It thus populates the hell-world of

famished humans, and demons, as well as the hell-world of fierce and ravenous beasts that perpetually hunt and devour each other. These are the appropriate and inevitable rewards of those who commit the sin of killing any living thing. So long as one commits this sin he must endure the penalty, and he will not be able to hear—while in the hells?—the names of the three most precious things—“*Sambo*,”—The Buddha, The Law, The Priesthood, nor to hear and understand the names of Parents or Masters. The suffering of severest pain—in the hells?—will be his sole occupation. Even after he has completed the pains of almost infinite periods in these hells, if he should be re-born into the world of men, he will have to suffer other pains. He may die in his mother’s womb, or he may die immediately after birth, or he may die young. Those who die at birth, or while young, or who are always sickly, or are cripples, are those who killed living things in a previous life. This is the significance that the sacred books attach to these conditions. This is very mysterious, and beyond the ability of the ordinary man—“*Bombu*”—to understand. When punishment as the consequence of this sin begins it cannot be averted. Those who are sickly can never become well though they employ the most skilful of physicians. They may pray to the gods for deliverance, but the gods have not the power to help them. The power of the evil consequences of evil deeds is so great, being natural effects, that even the gods cannot avert or overcome them. When the cause, the evil deed, has been done, the effect, the punishment, must inevitably follow. As illustrations of the inevitable following of effect on cause, that is of punishment after sin, we have the following: After a war there is always a famine. This is because the sovereign of the country has committed the sin of killing living things. His sin in killing is the cause, and the famine is the effect of the evil deed. Again, if a farmer commits this sin he cannot obtain a good harvest however well he may till the soil. Another person for the same reason cannot erect the house he would build. Another person cannot secure the official position that he desires. A merchant for the same reason cannot make the profit that he wishes to make, nor can a physician gain skill and success in the practice of his profession.

Heavenly phenomena change according to
“UNMEI.” the character of men. Fate or destiny—*unmei*
—is fixed, and human affairs correspond to
its decisions. Thus it is that there are times of war, times of
peace, times of plenty and times of famine. In an age of peace
people can sleep on high pillows, but in an age of war even
great men cannot bring about peace. In a time of famine the
people cannot obtain even bran to eat, while in a year of plenty
they have a superabundance of food. Fate or destiny cannot be
changed.

The character of actions results from the united action of body
and of mind—the form-world and the world of non-form. Where a
body and a (mind?) mouth are, there thought arises—mind acts.
The mind being inexhaustible the seeds of deeds appear in quick
succession. Body and mind, the form-world, and the non-form world
are thus inter-dependent and are not two—“Ge” or “Gwai and Nai”
—but one.

The nature of deeds is the result of the action of body and
mind. These latter may be changed from time to time by fate.
This is the nature of Buddha.—His will?

Clouds are produced and destroyed by wind. Plants and grass
grow and die by the power of the wind, sun, frost and dew. The
eye cannot see itself. It has the use of itself only on seeing color
and form. The ear cannot hear itself. It has its use only in hearing
sounds. The nose cannot smell itself. It has its use only in per-
ceiving odors. It is the same with the tongue and taste. These
taken separately are nothing. They must correspond with something
else. It is thus with the mind. It has use only when co-ordinated with
something else. It cannot act alone. From morning until night,
and from birth to death it is driven to action by deeds. It has no
liberty, or freedom.....of action alone?

The ten virtues are revealed in man's form. They are also
made known in the world. On the other hand the sacred books
affirm that the bodily forms of those who live in the three evil worlds
are uncouth, ill-formed and filthy; and that those worlds are full of
flaming rivers of molten iron, black, burning winds and fiery sand.

Since we cannot see those hell-worlds I
AGNOSTIC AS TO will pass them by, and speak of the differences
THE HELLs. between men and animals.

First of all man has a soft, yielding and expressive countenance—a benevolent visage. He has no claws, no horns, no tusks. He sits erect. He walks upright. Whether sleeping or waking, whether in dress or in no dress he is of excellent form.

Animals are not so. From lions and tigers and wolves down to serpents, frogs and small insects they constantly attack each other. The weaker are destroyed by the stronger. It is their very nature to kill each other.) The *kirin* (a fabulous beast) is the only animal that does not destroy other animals. It does not even tread on green grass lest it should do it harm. It is thus the only animal that has not lost the first virtue of man—"Not killing." Through these differences we see the nature and value of the commandment—"Not killing."

Again man has a world full of adornment. He has beautiful flowers and foliage to look at. He has fruits and cereals for food. He has houses or palaces to live in, and he has silk for his dress.

With animals it is not so. Even the blossoms of the cherry, the peach, and other beautiful flowers have no charm for them. They have no silk for dress, nor has fate any riches for them. The Yak is said to care greatly for its tail, and Peacocks are said to regret the loss of a single feather from their tails. These, however, are not of the proper nature of animals. They are the results of the virtue of man—that remains over in them. We thus see the nature and value of the commandment—"Not Stealing."

Again, Men have their fixed rank in life. Some are high and noble, while others are humble and ignoble. Men also have various forms of etiquette according to their rank which are strictly observed. Relatives only maintain intimate relations between themselves.

With animals it is not so. They quarrel each with the other, and their males and females engage in promiscuous intercourse (Sexual). An ancient book says that "When the phoenix appears that other birds follow it as servants." Wild geese also fly in an orderly line, and not in disorderly confusion. This is the result of

man's virtue that remains over in them. These things shew the nature and value of the commandment.—*Not Committing Adultery.*

Again, men have language with which to express their thoughts. With a word they can govern a nation, control a family and build up virtue. Sovereigns and great men build up great kingdoms with a single word. Sages also with a single word establish teachings that endure for many ages.

With animals it is not so. They are intimate with each other only after having had a sufficiency of food. Otherwise they quarrel with each other, and their cries (not language) are only those of covetousness, of anger, of jealousy and the promptings of sex. The Sacred books speak of animals that have retained the rank of sovereign or noble. This however is not the usual animal nature, but is a remnant of man's virtue that remains over in them.

These things shew the nature and value of the command.—“*Not Lying.*”

Again, the words of men have their proper meaning. It is true that animals have sounds peculiar to their kind. Oxen have their sounds or tones. Horses have theirs. The cuckoo and other birds have theirs, but all are imperfect—as language. The sacred books give instances of animals and birds using human speech. For instance it is written that a sparrow spoke in human words to a man named Kōyachō. These are extraordinary exceptions, for such is not the nature of either animals or birds. Their use merely reveals the remnant of man's virtue that remains in them.

This fact that the words of men have their proper meaning shews the nature and intent of the command.—“*Not Exaggerating.*”

Again, men have soft and flexible tongues, hence they can sing, play the flute and recite the sacred laws and books.

With animals it is not so, their tongues are tough and non-flexible, hence they can not sing nor read or recite the sacred books. They are also unable to use their tongues for other similar uses. The lovely voices of the nightingale and the cuckoo that men so rejoice to hear are not lovely to the birds themselves, but are expressions of pain and weakness. The same is true of parrots that

speak some words of men. By these things we understand the nature and intent of the commandment.—“*Not Abusive.*”

Again man’s voice is one of intimacy and love. On occasion man gives utterance to anger, though wise men and sages never in the course of their lives indulge in such expressions. On the whole man gives utterance to joy, though on occasion he expresses sorrow by his voice. It is said of certain men of great virtue—“*Toku-jin*”—and of some rich men—“*Chōja*”—that they never gave utterance to either anger or grief.

It is not so with animals. Their voices are those of anger or of grief. There are, however, some instances recorded in the sacred books of birds giving utterance to words in a soft and melodiously joyful voice.

By these things we understand the nature and intent of the commandment.—“*Not double-tongued.*”

Again men have a sufficiency—of food—in this life. Only five or six out of ten die because of gluttony and drunkenness, while only one in a hundred, or in a thousand dies of starvation. Only one or two out of ten dies because of a hard struggle for enough, while seven or eight out of ten die of indolence and dissoluteness. It is only by judicious care of themselves that men can end their lives in a becoming way.

Animals have not a sufficiency. They are always searching for food, yet few of them find enough. Giyata-sonja once said “When I was a dog in a previous incarnation, I had only on two occasions as much food as I wanted to eat.” The sacred books declare that “animals have the fire of starvation always burning within them.” The fat horse in the stable and well-fed falcons are exceptions to the rule, and shew the remnant of man’s virtue remaining over in them. By these things we understand the nature and intent of the commandment.—“*Not Coveting.*”

Again men are everywhere on terms of intimacy. When foreigners come to our country they are well treated. When our countrymen go to a foreign land they are kindly treated there.

* The words, “foreigner and country” may perhaps mean men of Japan who belong to another Japanese province or Daimate. J. A. S.

It is not so with animals. Animals are always angry with each other. Whenever they meet, they worry and devour each other. This is the nature and sin of anger. The Chinese books give extraordinary instances of elephants learning and observing the rules and forms of social etiquette, and of bears befriending men and saving their lives. By these things we understand the nature and intent of the commandment.—“*Not being angry.*”

Again, men can distinguish between good and evil, and between right and wrong.

It is not so with animals. They are unable to control their own minds because of their sufferings. They have great bodily pain as may be known by their breath. Buddha has said that the breathing of animals is painful. The sacred books, however, give instances of dragons assembling to hear the preaching of the law, and of apes receiving initiation into Buddhism. These exceptions exhibit the remnant of man’s virtue that remains over in them.

By these things we understand the nature and intent of the commandment.—“*Not being heretical.*”

It is pitiful to see men who though born with good merit, are unable to complete their virtue. Some of them descend to the level of animals. (i.e. become destitute of merit or virtue.) It is pitiful indeed to see men who though having the nature of Buddha become mentally confused, and so are blown by the winds of wrong deeds from this world to another. By going astray from the Path men make life and death for themselves where, originally, there is neither. They make separation and difference in the place where there is no this and no that, no birth and no death—“sei mo naku metsu mo naki basho ni”—but where every thing is equal (non-existent). They thus make trouble for themselves.

“The three worlds are all my possessions, and all the living things therein are my children” said Buddha, yet those children quarrel with each other and violate Man’s Path. They do not understand that there is great peace (or should be) in their own minds, hence they go astray.* * * * * * *

At the close of my work on this discourse I am sensible of the difficulty that one has who, being alien to the religion under

consideration, and alien to the language employed by the preacher, attempts to give a fairly correct rendering of both the meaning and the spirit of the sermon. I think it only just to both the preacher—*Katsuragi Jiun*—and to myself to append to my representation the accountant's formula, e. & o.e., that is, errors and omissions excepted.

Still, while doing this, I think that the glimpse gained of this portion of Buddhist practical ethical teaching is very valuable in helping us to understand somewhat better those Japanese whose lives are influenced by it—and their number is very large.

The other day I had three gardeners at work. While I was with them a large snake suddenly appeared chasing a young frog, which it finally caught by a flying leap. I told the men to kill the snake with a hoe that was at hand, but they would not. The snake in the meantime was so earnestly engaged in coiling itself about the frog, and in getting it into its mouth that it did not notice us. After a little discussion and more urging the head gardener finally took the hoe, pressed it on the neck of the snake and made it disgorge the still living frog that sprang away in a most lively manner. He then grasped the snake by the back of the neck and the tip of the tai, and with outstretched hands carried it away to a field and liberated it. By saving two lives he probably hopes to accumulate much merit, and future gain.

MINUTES OF MEETINGS

A Special General Meeting of the Asiatic Society was held, Tuesday February 14, in Van Schaick Hall, Yokohama. Mr. J. C. Hall, H. B. M's Consul-General, Vice-President for Yokohama presided over the meeting. The business of the meeting was to hear a lecture by Professor A. Lloyd on "*Kokoro: A Modern Japanese Play.*" In introducing the lecturer, the President referred to his long residence in Japan and his extensive enquiries into Japanese subjects and said that all would surely feel obliged to Professor Lloyd for coming to Yokohama and lecturing on one of the most interesting subjects.

After the lecture had been heard with great interest, discussion was invited. Rev. W. Weston said it was deeply interesting to see the way in which the younger Japanese now look upon such questions as adoption and the right to act for themselves in marriage. He wondered whether greater individualistic action and less subjection to family restrictions is likely to impair the loyalty of the individual towards his country. Professor Lloyd said he thought not. Unwillingness to make sacrifice to the family, he thought, was the result of the custom of adoption and not likely to change the feeling towards the sovereign.

Rev. Dr. Dearing was struck by the large place given to Christianity in this play and in other works, in view of the small number of members in the Christian Church. It seemed to him evidence of a growth of Christian influence in the country.

The Chairman agreed with Dr. Dearing that the treatment of adoption and of ancestor-worship showed the influence of Christian thought. Ancestral worship is condemned by all Christian missionary sects and by many laymen. But, looked at from the standpoint of an intelligent Chinaman and in a sympathetic spirit, much might be said in defence of ancestral worship. The customary rites at the *mei-nichi* are neither degrading nor idolatrous. Both Christian and

Oriental believe in the survival of the soul after death and the Christian believes in its ultimate re-incarnation. Theoretically therefore there is not much difference between the theological believer and the ancestral worshipper. Intellectually and morally, there is nothing degrading in ancestral worship. If the father taught his children to be good, and the soul of that ancestor still looked after them, they would be anxious to win his approval. So ancestor worship tends to promote good morals. The union of the whole family in ancestor worship also tends to strengthen the family tie, and to fix a sense of continuity from generation to generation. So also, the Chinaman would find in modern science nothing to prove immortality of the soul or resurrection of the body. Some intelligent people believe that the phenomena of society, of the heart are subject to natural laws. The intelligent Chinaman would be aware that the founder of sociology in the last century also laid the doctrinal basis for a new religion which has no place for God or for the current doctrines of immortality. So missionaries would hardly succeed in winning Chiuamen away from ancestral worship.

Rev. E. S. Booth, as a missionary, rejected the view that missionaries condemn ancestral worship. They condemn it in the same way that they condemn sun, moon and star worship, and endeavor to substitute the worship of God the Father for ancestral worship in China and Japan.

The Chairman assured the lecturer that the audience, though small, warmly appreciated his lecture.

A General Meeting of the Asiatic Society was held at St. Andrew's House, February 17. The President regretted the absence of the Secretary and asked that the minutes of the last Meeting be taken as published.

The President referred to the loss sustained by the Society in the death of its Vice-President for Tokyo, Dr. Davidson Macdonald. Besides their sense of personal bereavement, they felt as members of this Society that they had lost a friend, a counsellor and a sympathizer.

Professor A. Lloyd then read a paper on "Kokoro: A Modern Japanese Play."

Afterwards, the President invited discussion. Dr. Wyckoff spoke of some interesting suggestions raised by the paper, and expressed the thanks of the meeting to the President for the pains he had taken in preparing the paper. The President replied that the preparation of the paper (in conjunction with his students in class) had much interested him. He had in hand a translation of the play which he hoped would prove of some linguistic value. He concluded by expressing his thanks to the author of the play who was present throughout the proceedings.

ARTHUR LLOYD (Chairman).

A General Meeting of the Asiatic Society of Japan was held at the house of R. J. Kirby, Esq., 8 Tsukiji, Tokyo, on Wednesday, 17th May, 1905, at 4 p.m. The President of the Society was in the Chair. There was no business to be transacted, and the Minutes of the last meeting, having been already published in the papers, were taken as read. A very able and interesting paper on the subject of "British Sailors and Mito Samurai in 1824" was read by Mr. E. W. Clement, of which the following is a summary:—

MITO SAMURAI AND BRITISH SAILORS.

When Iyemitsu, the third Tokugawa Shogun, in 1638, issued his famous edict,* forbidding, not only foreigners to land on the coast of Japan, but also Japanese to leave the country, it was supposed that the policy of seclusion, with its two phases of exclusion and inclusion, was as unalterably established in this Empire as the laws of the Medes and Persians in ancient days. It was assumed that the limited amount of trade permitted at Nagasaki with the Dutch and the Chinese would suffice for all extraterritorial needs of Japan, and that one little hole, like Nagasaki, would give sufficient vent to the outward aspirations of

* See Hildreth's "Japan as it Was and Is," p. 192.

Japan and inward desires of foreigners. Certainly, to all intents and purposes, Japan was hermetically sealed to and from the rest of the world. But no number of rigorous edicts could prevent the winds and currents from carrying foreign vessels to the Japanese coasts or keep in the ambitious and adventurous desires of Japanese to know something about the outside world. No matter how stringent might be the theory of the policy of seclusion, it was absolutely impossible for it to be maintained after whaling and merchant vessels began to frequent the waters of the Pacific Ocean. It then became only a question of time how long such a policy could stand.

It would be a most interesting subject for one with plenty of time and perseverance to hunt up from all sources available the records of visits to Japanese coasts by foreigners before Perry's day. A beginning has been made in this line of investigation. In Lauman's "Leading Men of Japan" (page 283), we read as follows: "According to the native annals the coast of Japan was visited by foreign vessels in 1637, 1673, 1768, 1791, 1793, 1796, 1803, 1808, 1813 and 1829." Dr. W. E. Griffis in his "Japan in History, Folklore and Art" (chap. XXV), writes as follows: "When the Yankee whaler of New Bedford, in Massachusetts, began, about the year 1750, to find their game leaving them, they sailed into new waters in quest of blubber and bone. They moved their ships down into South American waters. Then they rounded Cape Horn and pushed up into the northern Pacific Ocean. Our treaties with Russia made all sub-Arctic waters free. Some of the 'black ships' began to loom up in fleets along the coast of Japan." * * * * *

" When it was found that the North Pacific was so fruitful, the whaling industry increased mightily.

" Commodore Perry found that seventeen millions of dollars were invested in it. In one year, eighty-five of the 'black ships,' as the Japanese called our painted, smoky and sooty whalers, were counted passing one port. Steam made the ocean a ferry, and increased the commerce to China, making also coal supplies and open ports necessary. American ships of peace and men-of-war came frequently to Japan to take away ship-wrecked sailors, or to return Japanese waifs picked up at sea."

Dr. Griffis also devotes a chapter (XXVII) of his "Matthew Galbraith Perry" to this subject; and in his "America in the East" makes frequent mention of the matter. Nitobe's "Intercourse between the United States and Japan" treats the subject at considerable length. Hildreth's "Japan as it Was, and Is," also contains valuable material along this line, and enters somewhat into details. Rein's "Japan" likewise treats this topic of the attempts made before Perry's day to open intercourse with Japan. Commodore Perry's official report of the "Expedition to Japan" contains a tabular view of attempts made to open communication and commerce with Japan. A paper read by Wilson Crewdson before the Japan Society, London, on "The Dawn of Western Influence in Japan" * includes a long tabular record of Japan's relations with foreign countries from 1542 to 1858; and this is much more complete than Perry's. That paper contains also mention of a very flagrant case in 1822, when the captain of the "Lady Rowena," as he reported to the *Sydney Gazette*, in attempting to obtain supplies, "destroyed a Japanese village near 43° N. Lat."

But the special purpose of this paper is to give an account of an unofficial descent on the eastern coast of Japan by some British sailors in 1824.† This event was of no particular importance, except as one link in the chain of historical record of ante-Perry visits to Japan by foreigners. The Japanese accounts, however, are rather interesting, as they portray the confusion into which some of their nationals were thrown by this unexpected occurrence. In a paper read before this Society on October 16, 1889, and printed in Vol. XVIII, Part 1, of these Transactions, I briefly referred to the event as follows: "In 1823 some fishermen discovered a foreign ship off the coast of Hitachi, and had an opportunity to go aboard. In the ship they found many swords, guns, etc.; and they saw the crew getting oil from whales. When they returned to the shore they notified the officers of these facts. So great alarm was felt throughout this province, and also in all the provinces on the eastern shore of this island, that soldiers were

* Vol. VI. Part 2, of the "Transactions and Proceedings" of that society.

† It was in this year that "Captain Reuben Coffin, of Nantucket, landed on the Bonin Islands."

sent to the coast to guard against the expected invasion. During the same year twenty or more foreign ships were seen off Hitachi; and the next year twelve foreigners who had landed at the village of Otsu were seized. The excitement reached its highest point: but, upon the explanation of interpreters, that these men landed only to obtain water and fuel, the foreigners were released. Many young *samurai* were dissatisfied with what they called 'a weak policy.'"

In Lanman's "Leading Men of Japan" (pp. 33,34), in a sketch of the famous Mito *samurai*, Fujita Hio, is found the following account:—"In the seventh year of Bunsei [1824] an American [?] ship, which was sailing about, stranded on the coast of Hitachi. The crew landed at Otsu-mura, attacked and robbed the people, and threw the people into confusion. As soon as this news was reported, Hio's father was very much excited, and said to his son: 'As you know, during the past few years, foreign barbarians have visited our coast very often, and sometimes they have made use of cannon, and so caused great disturbance among the people. But, alas! all our countrymen are contented with a momentary peace, and they take no heed of the danger of the future. I am deeply sorry for them, that they have no courage or spirit of patriotism. Now, I advise you, my son, to go to Otsu-mura immediately, and to watch what the foreigners are doing; and when an opportunity occurs, slay them all, afterwards report personally to the Government what you have done, and bravely accept the judgement of the authorities. This will not be a service of the highest importance for the country, but we should be quite satisfied to manifest our *yamato-damashii* (conservative feeling) even in so small a way.' Hio, having listened to his father's advice, quite sympathized in the scheme, and a stern resolve to carry it out was exhibited in his face. While he was making preparation for departure upon this errand, a report was brought from Otsu-mura, to the effect that the Americans [?] had retired and that no foreigner remained on shore. He was disappointed and felt great regret at this circumstance, as it interfered with the execution of his father's order. At that time he was only nineteen years old."

There are some discrepancies in these two records; but it is at least certain that in 1824 some sailors from British vessels, apparently

whalers, landed on the coast of the Mito *han* (fief) and were detained for several days in the village of Otsu. By the courtesy of Marquis Tokugawa, now head of the Mito family, I was able to obtain one document bearing on this topic. I also made a trip to Mito and Otsu, at both of which places I was so fortunate as to find other material. It is, however, unfortunate that almost all the relics at Otsu were destroyed some years ago in a large conflagration.

(Here the writer of the paper read extracts from the document mentioned above, as well as from a diary found in the archives of the Otaka family in Mito. He also exhibited a few drawings, the only relics of the incident. The whole affair illustrated the tremendous excitement into which the Japanese were thrown by such an event, as well as both the possibilities and the limitations of the sign language for intercommunication).

At the conclusion of the paper, which was listened to with much interest, the Rev. A. F. King gave some interesting information as to the Bonin Islands and their early connection with whaling enterprises off the coasts of Japan.

Though only somewhat remotely connected with the subject of today's paper by Mr. Clement, I will ask leave to read a note on the Bonin Islands as a port of call for whaling vessels in earlier days.

Among those who in the year 1830 sailed from Honolulu to form a settlement in these islands was a Mr. Nathaniel Savory, of Essex County, Massachusetts. This Mr. Savory kept a diary of events he thought worth noting, and a record of all ships that called at Port Lloyd, or Port William, as the harbour of Futami was variously known to the early settlers in the Bonins.

The diary was in 1872 unfortunately destroyed by a tidal wave; certain papers, however, were recovered, and among them one list of ships which, with the other papers, is now in the possession of his son, who still lives on the main island.

This list, of which I have a copy, included the names of all vessels that called at Port Lloyd between Jan. 1st, 1833 and July 1st, 1835. The total number of the vessels is twenty-four. Of these four are from American ports, the remaining twenty from London. All but two of the whole number are described as whalers.

As the earlier date of this list is only nine years subsequent to the date of the Mito story read to us to-day, we have, if we need it, some further proof in the record of Mr. Savory that British and American whalers frequented these seas at least in the early thirties of the last century; and we are further reminded that many of them made the Bonin Island harbour a port of call.

It is also interesting that while in this Bonin Island list of whalers the large proportion of entries under the heading "Where for, etc." is simply "Whaling," in three cases the entry is "Japan," and in the case of the *Amelia Wilson*, a whaler that was wrecked off the Bonins on the 24th May, 1833, the entry is "Crew gone to Japan." This last entry is somewhat puzzling, but Mr. Savory may have meant that they went on board another whaler which, before returning to England, was bound first on a whaling expedition along the coasts of Japan. The hunting ground of the whalers that touched at the Bonins is traditionally said to have extended from Black Rock (probably Torishima) to Kinkazan.

Dr. GREENE, commenting on the knowledge of European politics displayed by the Mito authorities, said that Japan in the early days of the nineteenth century was by no means as hermetically sealed as is generally supposed. Besides the Factory at Deshima and the information which came in through the Dutch much seems to have come in through the Loochoo Islands. The people of Satsuma and Kyushu seem to have taken a great interest in foreign ways, and old pictures may still be seen of what was called *Oranda Shōgatsu*, a New Year's ceremony kept as much as was possible after the fashions of the west.

After a few more remarks the meeting was closed, with thanks, felt if not expressed, to Mr. and Mrs. Kirby for their hospitality in receiving and entertaining the Society.

ARTHUR LLOYD (Chairman).

A general meeting of the Asiatic Society of Japan was held at the home of Professor A. Lloyd, 13 Iigura, Rokuchome, Azabu, Tokyo, on Wednesday, November 15, at four o'clock. The weather being damp

and cold, those present warmly appreciated the refreshments and the cosy rooms provided for the meeting by the host.

After announcing that the minutes of the last meeting had been published and that there was no other business for consideration by the Society, the President said that he would at once proceed to read the paper prepared by himself on "Village Life in Japan."

In commencing his paper, Mr. Lloyd said that it must not be considered as being in a proper state for final presentation to the Society with a view to being included in the next volume of the Transactions. Before presenting it he hoped to work over the subject once more. In the meantime, "I present it to the Society as a plea for the encouragement of further study along lines which are full of interest. I hope it may be accepted in the light of an appeal to our members, especially those living in the country, to use eyes, ears, and hands, to see, hear, and jot down the things which are going on around them."

Mr. Lloyd then proceeded to give a sketch of the village constitution in the feudal times, of the *namushi* and *kumigashira* and their relations to the other villagers as well as to the local *daimyo*, and thus passed on to the changes made during Marquis Yamagata's regime which divided the country into prefectures, and gave to each village an elective *son kuai* and *son cho* to take the place of the *kumigashira* and *nanushi* of feudal days.

In discussing village finance he pointed out that the pressure of taxation was gradually driving the small peasant proprietors out of the field, their place taken by the money-lending capitalists, who were gradually developing into a new class of landed gentry, on the one hand, and the small tenant farmers on the other.

Mr. Lloyd then gave a rapid review of the village life, the different classes of persons to be found in a village, artizans, labourers, servants, shopkeepers, doctors, priests, and devoted the concluding portion of his paper to a description of some of the more noteworthy feasts and festivals of the Japanese village, notably New Year and the O-bon.

The paper was confessedly incomplete, and the lecturer in conclusion expressed a desire to hear from any members of the Society, or

others, living in the country, about any interesting or peculiar customs which may come under their notice. Many a person who does not feel himself competent to present a paper to the Society may be able in this way to contribute something towards the objects for which the Society exists.

Several members of the Society made remarks concerning their observations and experiences in the rural regions of Japan. The Secretary, Mr. Vickers, then said that, as the paper was read by the President, it seemed incumbent on the Secretary on behalf of the auditors to thank Mr. Lloyd for his interesting and suggestive paper, and also for his hospitality in entertaining the Society.

ARTHUR LLOYD (Chairman).

By kind hospitality of Rev. A. F. King, the Annual General Meeting of the Asiatic Society of Japan was held at St. Andrew's House, Tokyo, on Wednesday, December 13th, at four o'clock. The President, Professor Lloyd, announced that the minutes of the last meeting had been published, and so need not be read. He said that it would be convenient to have other business precede the reading of the paper set for the meeting. He then asked the Secretary to read the

REPORT OF COUNCIL.

In 1905 there have been eight Council Meetings, for General Meetings and one Special General Meeting of the Society. At General Meetings papers were read as follows: February 17, by Professor A. Lloyd, "Kokoro: A Modern Japanese Play." May 17, by Professor E. W. Clement, "British Sailors and Mito Samurai in 1824." November 15, by Professor A. Lloyd, "Village Life in Japan." Today, by Rev. J. L. Atkinson, D.D., "Japanese Popular Buddhism." At a Special General Meeting in Yokohama on February 14, Professor Lloyd read his paper on "Kokoro: A modern Japanese play."

The Society has this year published volume XXXII, containing papers on "The Life of Watanabe Noboru" by Miss Ballard and "Dazai on Bubi" by R. J. Kirby, Esq.; also volume XXXIII, part 1, containing "A Modern Japanese Play" by Professor Lloyd and

"British Seamen and Mito Samurai in 1824" by Professor Clement. The paper for to-day and other matter are available for another number to form part 2 of volume XXXIII. Furthermore, the Society has reprinted Vol. XII, part 4, Vol. VIII, part 2; is now re-printing Vol. III, part 3 (almost finished), Vol. X. Supplement; and is about to reprint Vol. XVII, part 2. For next year, the Society has already in prospect several papers.

In the death of Dr. Davidson MacDonald, the Society lost a valued member and also its Vice-President for Tokyo. By removal from Japan of Rev. Walter Weston, a vacancy was created among ordinary members of Council. Neither of the vacancies thus created was filled by Council.

The Council has about completed plans for moving into quarters which will be much more convenient in location and in appointments and which will afford much greater facilities for the use of the library. The catalogue of the library has been completely revised.

An unusually large net increase of membership is the result of changes during the year. The Society lost seven members: three resignations and four deaths, one of the latter an honorary member. Additions were twenty-five: one renewal of lapsed membership and twenty-four new members. Of the twenty-four new members, seventeen are resident in Japan. Of the seven new non-resident members two are life members. Details follow:—

New members, Resident:—Thos. B. Blow, Esq., Geo. H. Scidmore, Esq., Brig. C. Duce, Lieut. R. Brelinzky, Oscar White, Esq., G. B. Sansom, Esq., Miss Lida B. Smith. K. Jan Hora, Esq., Edward Mendelson, Esq., Pastor J. Ostwald, Rev. C. H. Shortt, G. S. Phelps, Esq., Huntington Wilson, Esq., Rev. Edward S. Cobb, Professor M. Shiozawa, Professor Ujiro Motora, Ralph Walter, Esq.

Non-Resident:—K. Asakawa, Esq., Lieut. L. Crawford, Professor L. Batalha, W. P. Hubbard, Esq., John R. Patterson, Esq., Alfred Owre, Esq., Lieut. Peter Blavenetz. Renewal, Ernest James, Esq. Resigned, Rev. C. H. B. Wood, R't. Rev. Bishop Francis, Miss Schereschewsky. Died, Rev. Jos. Edkins, D.D. *hon. mem.* Dr. Davidson MacDonald, W. H. Moore, Esq., and Dr. H. Weipert.

In the absence of the Treasurer, the President himself read:—

HONORARY TREASURER IN ACCOUNT WITH ASIATIC
SOCIETY OF JAPAN. SESSION OF 1905.

To Balance at Banks, Dec. 15th, 1904	2,525.24
,, Membership Fees	869.27
,, Sale of Transactions	636.13
,, Interest	103.66
	1,609.06
	4,134.30
By Paid for Printing	566.82
,, Postage	90.05
,, Assistant Librarian	245.00
,, Purchase of Books	27.20
,, Sundries	11.00
,, Caretaker	3.00
,, Insurance	75.00
,, Rent	100.00
	1,118.07
Balance at Banks	3,016.24
	4,134.30

E. & O. E. J. McD. GARDINER,
Hon. Treasurer.

Tokyo, December 8th, 1905.

Examined the above and found the same to correspond with the vouchers and Banks' accounts.

RICHARD J. KIRBY.
J. T. SWIFT.

Tokyo, December 9th, 1905.

Next followed the Report of the Librarian :—

As Librarian of the Society for the year now past I have the honour to report as follows:

(I) Vol. XXXII, containing the Transactions for 1904, and Vol. XXXIII, part I, containing the Transactions for the first half of 1905, have been printed and distributed amongst the members.

A second volume containing papers read since that time, is now ready, and will shortly be sent to the printer.

Yet a third volume, published as an appendix, will contain Sir Ernest Satow's translation of the *Nihongaishi*, which was first published in the *Japan Mail* in its early days, and is now to be reprinted in our Transactions with the author's kind permission.

- (II) Vol. VIII, part 2, and Vol. XII, part 4, have been reprinted and added to our stock. Vol. X Supplement, Vol. III Supplement, and Vol. IX part 1, are now in the printers' hands. I may add that during the coming year a great deal of reprinting will have to be done. Fortunately our funds will allow of this.
- (III) Last year the Treasurer's books showed for sales of Transactions *yen* 249.25, while the Librarian's Sale Book for the same period showed *yen* 423.36, the discrepancy being accounted for by the fact that a considerable time often elapses between the despatch of an order and the receipt of the payment. This year the Treasurer's books give for sales of Transactions *yen* 636.13, while mine show the large sum of *yen* 1,335.51, so that we ought to be able to look forward to an increased income in the next year.
- (IV.) Very little, only *yen* 27.20, has been spent on the purchase of books. With our present limited accommodation it has seemed futile to do so. With the hopes of a new domicile, we may look forward to an enlarged Library to meet the wants of the larger life that is opening before us as a Society.

ARTHUR LLOYD.

13 Dec., 1905.

After hearing the reports, members balloted for officers and members of Council for the next year. The result of the election was later announced :—

President, H.E. Sir Claude MacDonald.

Vice-Presidents: for Tokyo, Professor A. Lloyd; for Yokohama, Consul-General J. C. Hall.

Corresponding Secretary, E. H. Vickers, Esq.

Recording Secretaries:—For Tokyo, E. H. Vickers, Esq.; for Yokohama, Dr. J. L. Dearing.

Treasurer, J. McD. Gardiner, Esq.

Librarian, Professor Lloyd.

Members of Council:—B. H. Chamberlain, Esq. J. H. Gubbins, Esq., Dr. D. C. Greene, Rev. A. F. King, Professor J. T. Swift, R. J. Kirby, Esq., R. S. Miller, Esq., Professor E. C. Clement, Rev. H. H. Guy, and Rt. Rev. Bishop Awdry.

The President then introduced Dr. D. C. Greene who read, with some omissions, a paper prepared by Rev. J. L. Atkinson, D.D., on “Japanese Popular Buddhism: The Ten Virtues” (*Juzen-Hogo*)—a summary of which follows:—

The title of the book from which the following discourse is taken is “Ju-zen-ho-go,” which may be translated as “The Word of the Law of the Ten Virtues.”

The Juzen or Ten Virtues are these!

- | | |
|-----------------|-------------------------------|
| 1. Fu-sessho, | that is Not killing, |
| 2. Fu-chū-to | „ Not stealing, |
| 3. Fu-ja-in | „ Not committing adultery, |
| 4. Fu-mō-go | „ Not lying, |
| 5. Fu-ki-go | „ Not exaggerating, |
| 6. Fu-akko | „ Not slandering or reviling, |
| 7. Fu-ryo-zetsu | „ Not double-tongued. |
| 8. Fu-ton-yoku, | „ Not coveting, |
| 9. Fu-shin-i | „ Not being angry, |
| 10. Fu-ja-ken | „ Not heretical. |

The Ju-aku or Ten Vices are the opposites of the above.

The sermon on the “Fu-sessho-kai” or “Not Killing” is an introduction to the entire course on the Ten Virtues. It was preached about A. D. 1773; the preacher was Katsuragi-ji-un.

THE FIRST VIRTUE: NOT KILLING.

Man's path or duty consists in nothing else than in the observance of the ten virtues. Any one thus faithful can thereby attain to the quality and rank of a sage and of a Buddha. A sacred book says that it is a virtue to train one's mind in accordance with and in obedience to reason and that the opposite of it is a vice. Conduct conforming to the principles of reason in its relations to the three bodily, the four lingual, and the three intellectual activities constitutes the ten virtues. This obedience to reason is nothing less than neither increasing nor decreasing nature. It is the maintaining of it in equilibrium. When bodily act, speech and thought are in accord with one's original nature then there result in perfection the ten virtues. Conduct in opposition to reason means self-ness. When the original nature is modified or perverted by this self-ness, then the ten vices result. Goodness or virtue is always in accord with the nature of Buddha, while vice is non-accorded to it.

If man was non-existent there could be no Path or Duty of Man. This path must therefore be sought in man himself. Only those who are misled by their own false ideas go astray. The substance of what Buddha taught is involved in these words, "All the three worlds are mine and all living things in them are my children." In the first of them, the world of desire, *yokukai*, there are food, sleep and sex desires. In the second of them, the world of forms—*shikikai*—they and the mind harmonize with the higher thought, the result of the abstract meditation of the ascetic. In the third of them the world of non-forms—*mushiki-kai*, the mind, separating from the form body harmonises with space—*toku* or voidness. In these three worlds the ten virtues are perfected and all the living things in them are as Buddha said, his own children. When seeing, hearing and perceiving are in accord with the Great Path, there is no birth, no extinction, no coming, no departing, and body and mind rejoice in form, sound, smell and taste and all harmonizes with the mysterious reasons, (*myoga*). The mountains, the rivers and the earth become, or are, one's own body. The trees, the groves, the grass and the meadows become one's own body. They thus become one's own possessions. The ideas and con-

ceptions of all living things become similarly one's own, and peace and deliverance, destruction and confusion, together with the conviction of truth become also one's own. This is what is meant by the Buddha's words, "all living things are my children."

Shallow thinkers imagine that what they do not take into their own hands or do not themselves see, can not be said to be their own. It is, however, a great mistake. A man of great wealth does not always carry his riches in his purse or bosom. Still he is its owner. Kings and emperors do not know the amount of wealth possessed by their own people, yet they are still sovereign over it and them. By these examples we can understand what is meant by the teaching that all living things are one's own children. Thus it is also with the heaven of Brahma-Bonten, although one may not ascend to it, yet if his conduct is perfect his joy is as that of meditation in that heaven. Although one may not see the world of non-form yet it is one's own possession. All warriors and wise men are one's own though their power and wisdom may be greatly superior to one's own. The noble and the rich as well as the ignoble and the poor are also one's own. Because of this fact that all living things are one's own children, there is the commandment about "not-killing" any living thing.

The relation of parent and child is a most intimate one. The true meaning of this metaphor involves the making of the ideas and feelings of living things one's own. One's own mind and that of others are equal and without distinction (*hedate nashi*). When any living thing comes into one's sight a feeling of pity, or regard, springs up in the mind. This we call the heart of the (Bodhisatva Bosatsu) and it is in itself the commandment "not killing." Although the Bodhisatva mind exists from the very beginning in living things it does not readily or immediately appear because of confused idea and sins. Still it exists and is in its nature perfect. The inclination to keep the commandments that is aroused when sermons are listened to is evidence of the original and perfect Buddha nature that is inherent in man.

As the three worlds with all their wealth and rank are one's own possessions there is as concerning these things the commandment "not stealing" and more, the noble and thoughtful man receiving

liberty through perception sees that, as the canon says, "The world of mountains, rivers, whole plains, grasses, groves, plants and trees are equal and without difference from the beginning" and that they are his own person or body (*shintai*). Therefore as a valley does not envy the height of a mountain nor a mountain the depth of a valley, for each is content with his own characteristic, so those who have rank and wealth possess them as the happy fruit of loyalty to the Buddha nature and law that is within them. This is the significance of the Commandment "Not Stealing."

Because of the statement "all living things are my children," there is concerning the relation of the sexes, the commandment "Not committing adultery." The phrase "My children" as used in this connection is intended to show the purity of the relationship that should exist between the sexes. That is the relationship should be as pure as that between parent and child.

All lies are despicable. Those who utter them deceive themselves before they deceive others. If one makes the doing of Duty, the keeping of "Man's path his delight," he will be free from the use of exaggeration and lies.

It is folly to be envious of the pleasures of others. If one has clear understanding there can be no occasion for wishing that the pleasures of others could be our own. Princes have their provinces and people for their delight; officials, farmers, artizans and merchants have their respective offices and labours for their delight, while priests have their ascetic meditations and wisdom for their pleasure and satisfaction. If one neither envies nor dislikes others he will not be in danger of slandering any. If one desires to be on terms of intimacy with others, he must not be double tongued. If one is the father of all living things then "all living things" are brothers. There is no parent who does not rejoice when his children are on terms of intimacy with each other. Confucius says "all of the four seas are brothers." One who clearly perceives that poverty and wealth, nobility and commonality in station are only the shadows of the nature of deeds in a previous life is always content with his own position in life. This is the basis of the virtue "not coveting."

When one can find pleasure in everything, the spirit of anger is easy to repress. Anger arises from mental distress or annoyance, which has its root in evil desires. If one can find pleasure in everything he will be free from evil desires, and from the mental disturbance without which anger never arises.

If one does not doubt that the Great Path is his own, he will be able to keep the precept, "Not holding heretical views." A person's thoughts are all originated by his own nature. If through nature self has exclusive control, one is in danger of forming false conceptions concerning real or material existence and ideal or non-material existence; yet if one receives and is guided by the sacred law he will be enabled to hold an impartial view of existence which is neither actual nor ideal, neither existence (*yu*) nor non-existence (*mu*).

The canon says, "The path of the ten virtues leads to and ensures entrance into man's heaven—that is the highest heaven. Those who perfectly observe the ten precepts attain to the rank of sovereign in various heavens; those who less perfectly observe them attain to the rank of sovereigns among men; while those who keep them in a yet less perfect manner, attain only to positions of wealth and honor among men. Yet it is also true that those who even very imperfectly obey them do not fail of attaining to some reward."

On the other hand, those who violate the ten precepts the most completely fall into the most awful of the hells; those who are less vicious fall into the hells of famishing demons. The worldly wise are apt to think and to say that the various hells do not exist, that they are things of the imagination only and that they are used solely to intimidate people. They are, however, mistaken. If one truly believes in the mystery nature of the law *Ho* he certainly knows that the hells are really existent though he cannot see them with his eyes of flesh.

The question may be asked "Why are there such places as these hells and such creatures as famishing demons?" The reply is this: They exist because of our own vices and evil deeds and are the result of them. Take for instance the vice of killing any living thing. Dying is the extreme of all pain. When one suffers

from fever is there not pain? The sick of every kind and the aged cannot escape pain. How much more grievous must be the pain of any healthy vigorous living thing when it is ruthlessly slain. If man who holds such an exalted position kills any creature in order to gratify a cruel lust, his evil deed will most surely bring evil consequences to himself. All things are equal and coordinate; every effect has its legitimate cause and every action bears its appropriate fruit therefore the character of all human deeds is endlessly self-propagating. It follows then that one guilty of killing any living thing must bear the consequences, that is the suffering involved in that act as fruitage is involved in the seed that is sown when the cause, the evil deed, has been done, the effect, the punishment, must inevitably follow.

Evil deeds are classified according to the intention of those who do them as superlatively wicked, mediumly wicked and averagely wicked.

By killing we mean the destruction of any sentient thing that has knowledge and affection. Killing a human being is great murder *duisessho*; killing animals is small murder—*shosessho*. These two classes are again subdivided. The killing of one's lord, one's parent, sages, priests and men of distinction is the worst kind of "great murder." The killing of ordinary men is the lighter kind of murder. The killing of dragons and other creatures that can change their forms is the heaviest kind of small murder. The killing of sentient beings which can not transform themselves is the lightest sin of small murder. One who slays a man receives the worst punishment and is incapable of receiving the teachings of Buddha and of becoming one of the lowest class of his followers—a "Biku." One who has killed an animal may regain his purity by confessing his sin, after which he can enter the lower class of Buddha's followers and may also become a benefactor of human-kind.

One's own benevolence is increased through there being other living things. The troubles of this evil world are aids to the perfecting of one's benevolence and morality. It is not strange that one has a heart of patience and benevolence when associating only with sages and devout men; patience and benevolence are perfected

by their exercise towards those who are ungrateful and unkind to us. We are to be patient with and kind to even the proud and the haughty. Wherever there is a living thing, benevolence and patience are to be exercised and one who does so is a true or perfect keeper of the commandment "not killing." We must esteem both our superiors and inferiors. We must esteem the wise and pity the ignorant. This does not mean that wicked deeds are to be esteemed, but that even evil doers are to be regarded with benevolence.

The last part of the sermon discusses the difference between the nature of men and animals and shows how the commandments grow out of man's nature and how the keeping of them is to be expected of him as it never could be of the animals. We give one instance: "Man has a soft, yielding and expressive countenance. He has no claws, no horns, no tusks. Animals are not so, they constantly attack each other. Through these differences are seen the nature and the value of the commandment, "not killing."

At the conclusion of the paper the Chairman said that he was sure he was expressing the sense of the meeting in thanking both Dr. Atkinson for writing, and Dr. Greene for reading, the paper to which they had just been listening with so much interest. As he listened to it himself he had some doubts as to the name of the paper, "*Popular Buddhism*"—"Practical Buddhism" would have been a better title, the Sermon continued in the paper being far too learned to be termed popular. He might call attention to a Society called the Juzen Kwai, which existed in Tokyo some ten years or so ago. The Magazine of that Society, *Juzen Kwai Zasshi*, might still be seen in second hand book shops from time to time, and was quite worthy of being studied. He did not think that the last of the Buddhist Commandments was quite correctly rendered by the speaker. To him it seemed that the fault condemned by that precept was the partial or prejudiced mind which will only look at one side of any question, the contrary virtue being the "open mind" which can alone arrive at the truth, and which was so well exemplified in this country in the early years of Meiji when the Government sent its students abroad into all countries to gather information from everywhere.

After expressing the thanks of the Society to Rev. A. J. King and the other gentlemen of St. Andrew's House for their kind entertainment, the President declared the meeting adjourned.

ARTHUR LLOYD (Chairman).



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THE
CONSTITUTION AND BY-LAWS
OF THE
ASIATIC SOCIETY OF JAPAN.

Revised December 14th, 1903.



The Constitution of the Asiatic Society of Japan.

Revised December 14th 1903.

NAME AND OBJECTS.

ART. I. The Name of the Society shall be THE ASIATIC SOCIETY OF JAPAN.

ART. II. The object of the Society shall be to collect and publish information on subjects relating to Japan and other Asiatic Countries.

ART. III. Communications on other subjects may, within the discretion of the Council, be received by the Society, but shall not be published among the Papers forming the Transactions.

MEMBERSHIP.

ART. IV. The Society shall consist of Honorary and Ordinary Members.

ART. V. Honorary Members shall be admitted upon special grounds, to be determined in each case by the Council. They shall not be resident in Japan, and shall not pay an entrance fee or annual subscription.

[As amended in March, 1897.]

ART. VI. Ordinary Members shall pay, on their election, an entrance fee of Five *yen* and subscription for the current year. Those resident in Japan shall pay an annual subscription of Five *yen*. Those not resident in Japan shall pay annual subscription of Three *yen*.

Any Member elected after June 30th shall not be required to pay the subscription for the year of his election unless he wishes to receive the Transactions of the past session of the Society.

Ordinary members resident in Japan may become life members :—

- a. On election by paying the entrance fee and the sum of fifty *yen*;
- b. At any time afterwards within a period of twenty years by paying the sum of fifty *yen*, less *yen* 2.50 for each year of membership;
- c. After the expiration of twenty years on application to the Treasurer without further payment.

Ordinary members not resident in Japan may become life members :—

- a. On election by paying the entrance fee and the sum of thirty *yen*;
- b. At any time afterwards within a period of twenty years by paying the sum of thirty *yen*, less *yen* 1.50 for each year of membership;
- c. After the expiration of twenty years on application to the Treasurer without further payment.

Members hitherto resident in Japan who leave it with the intention of residing permanently abroad shall for the purpose of their subscriptions, or life-membership, be regarded as members not resident in Japan, provided the Treasurer is notified of their change of residence.

ART. VII. The Annual Subscription shall be payable in advance, on the 1st of January in each year.

Any Member failing to pay his subscription for the current year by the 30th of June shall be reminded of his omission by the Treasurer. If his subscription still remains unpaid on the 31st of December of that year, he shall be considered to have resigned his Membership.

ART. VIII. Every Member shall be entitled to receive the publications of the Society during the period of his Membership.

OFFICERS.

- ART. IX. The Officers of the Society shall be:
A President.
Two Vice-Presidents.
A Corresponding Secretary.
Two Recording Secretaries.
A Treasurer.
A Librarian.

COUNCIL.

- ART. X. The affairs of the Society shall be managed by a Council composed of the Officers for the current year and ten ordinary Members.

MEETINGS.

- ART. XI. General Meetings of the Society and Meetings of the Council shall be held as the Council shall have appointed and announced.

- ART. XII. The Annual Meeting of the Society shall be held in December, at which the Council shall present its Annual Report and the Treasurer's Statement of Accounts, duly audited by two Members nominated by the President.

- ART. XIII. Nine Members shall form a quorum at an Annual Meeting, and Five Members at a Council Meeting. At all Meetings of the Society and Council, in the absence of the President and Vice-President, a Chairman shall be elected by the Meeting. The Chairman shall not have a vote unless there is an equality of votes.

- ART. XIV. Visitors (including representatives of the Press) may be admitted to the General Meetings by Members of the Society, but shall not be permitted to address the Meeting except by invitation of the Chairman.

ELECTIONS.

[As amended December 14th, 1903.]

ART. XV.

All members of the Society shall be elected by the Council. They shall be proposed at one Meeting of the Council and balloted for at the next, one black ball in five to exclude; but the Council may, if they deem it advisable, propose and elect a member at one and the same Meeting; *provided*, that the name of the Candidate has been notified to the members of the Council at least two weeks beforehand. Their election shall be announced at the General Meeting following.

ART. XVI.

The Officers and other Members of Council shall be elected by ballot at the Annual Meeting, and shall hold office for one year.

ART. XVII.

The Council shall fill up all Vacancies in its Membership which occur between Annual Meetings.

PUBLICATIONS.

ART. XVIII.

The published Transaction of the Society shall contain:—(1) Such papers and notes read before the Society as the Council shall have selected, and an abstract of the discussion thereon;
(2) The Minutes of the General Meetings;
(3) And at the end of each annual volume, the Report and Accounts presented to the last Annual Meeting, the Constitution and By-Laws of the Society and a List of Members.

ART. XIX.

Twenty-five separate copies of each published paper shall be placed at the disposal of the author and the same number shall be reserved by the Council to be disposed of as it sees fit.

ART. XX.

The Council shall have power to distribute copies of the Transactions at its discretion.

ART. XXI. The Council shall have power to publish, in separate form, papers or documents which it considers of sufficient interest or importance.

ART. XXII. Papers accepted by the Council shall become the property of the Society and cannot be published anywhere without consent of the Council.

Acceptance of a paper or reading at a General Meeting of the Society does not bind the Society to its publication afterwards. But when the Council has decided not to publish any paper accepted for reading, that paper shall be restored to the author without any restriction as to its further use.

MAKING OF BY-LAWS.

ART. XXIII. The Council shall have power to make and amend By-Laws for its own and the Society's guidance, provided that these are not inconsistent with the Constitution; and a General Meeting, by a majority vote, may suspend the operation of any By-Law.

AMENDMENTS.

ART. XXIV. None of the foregoing Articles of the Constitution can be amended except at a General Meeting by a vote of two-thirds of the Members present, and only if due notice of the proposed Amendment shall have been given at a previous General Meeting.

By-Laws.

GENERAL MEETINGS.

ART. I. The Session of the Society shall coincide with the Calendar year, the Annual Meeting taking place in December.

ART. II. Ordinarily the Session shall consist of nine monthly General Meetings; but it may include a less or greater number when the Council finds reason for such a change.

ART. III. The place and time of Meeting shall be fixed by the Council, preference being given when the Meeting is held in Tōkyō, to 4 p.m. on the Second Wednesday of each month. The place of meeting may be in Yokohama when the occasion is favourable.

ART. IV. Timely notice of every General Meeting shall be sent by post to the address of every Member resident in Tōkyō or Yokohama.

ORDER OF BUSINESS AT GENERAL MEETINGS.

ART. V. The Order of Business at General Meetings shall be :—

- (1) Action on Minutes of the last Meeting ;
- (2) Communications from the Council ;
- (3) Miscellaneous Business ;
- (4) The Reading and Discussion of papers.

The above order shall be observed except when the Chairman shall rule otherwise.

At Annual Meetings the Order of Business shall include, in addition to the foregoing matters :—

- (5) The Reading of the Council's Annual Report

and Treasurer's account, and submission of these for the action of the Meeting upon them;

(6) The Election of Officers and Council as directed by Article XVI of the Constitution.

MEETINGS OF COUNCIL.

ART. VI.

The Council shall appoints its own Meetings, preference as to time being given to 4 P.M. on the First Wednesday of each month.

ART. VII.

Timely notice of every Council Meeting shall be sent by post to the address of every Member of the Council, and shall contain a statement of any extraordinary business to be done.

ORDER OF BUSINESS AT COUNCIL MEETINGS.

ART. VIII.

The Order of Business at Council Meetings shall be:—

- (1) Action upon the Minutes of last Meeting ;
- (2) *Reports* of the Corresponding Secretary, of the Publication Committee, of the Treasurer, of the Librarian, and of Special Committees ;
- (3) The Election of Members ;
- (4) The nomination of Candidates for Membership of the Society ;
- (5) Miscellaneous Business ;
- (6) Acceptance of papers to be read before the Society ;
- (7) Arrangement of the Business of the next General Meeting.

PUBLICATION COMMITTEE.

ART. IX.

There shall be a Standing Committee entitled the Publication Committee and composed of the Secretaries,

the Librarian, and any Members appointed by the Council. It shall ordinarily be preside^d over by the Corresponding Secretary.

It shall carry through the publication of the Transactions of the Society, and the re-issue of Parts out of print.

It shall report periodically to the Council and act under its authority.

It shall audit the accounts for printing the Transactions.

It shall not allow author's manuscripts or printer's proofs of these to go out of its custody for other than the Society's purposes.

DUTIES OF CORRESPONDING SECRETARY.

ART. X.

The Corresponding Secretary shall :—

1. Conduct the Correspondence of the Society ;
2. Arrange for and issue notice of Council Meetings, and provide that all official business be brought duly and in order before each Meeting ;
3. Attend every Council Meeting or give notice to the Recording Secretary that he will be absent ;
4. Notify new officers and Members of Council of their appointment and send them each a copy of the By-Laws ;
5. Notify new Members of the Society of their election and send them copies of the Article of Constitution and of the Library Catalogue ;
6. Unite with the Recording Secretary, Treasurer and Librarian in drafting the Annual Report of the Council and in preparing for publication all matter as defined in Article XVIII of the Constitution ;
7. Act as Chairman of the Publication Committee, and take first charge of authors' manuscripts and proofs struck off for use at Meetings.

RECORDING SECRETARIES.

ART. XI.

Of the Recording Secretaries, one shall reside in Tōkyō and one in Yokohama, each having ordinary duties only in connection with Meetings of the Society or its Council held in the place where he resides.

DUTIES OF RECORDING SECRETARY.

ART. XII.

The Recording Secretary shall :—

1. Keep Minutes of General Meetings ;
2. Make arrangements for General Meetings as instructed by the Council, and notify Members resident in Tōkyō and Yokohama ;
3. Inform the Corresponding Secretary and Treasurer of the election of new Members ;
4. Attend every General Meeting of Council, or, in case of absence, depute the Corresponding Secretary or some other Members of Council to perform his duties and forward to him the Minute Book ;
5. Act for the Corresponding Secretary in the latter's absence ;
6. Act on the Publication Committee ;
7. Assist in drafting the Annual Report of the Council and in preparing for publication the Minutes of the General Meeting and the Constitution and By-Laws of the Society ;
8. Furnish abstracts of Proceedings at General Meetings to newspapers and public prints as directed by the Council.

DUTIES OF TREASURER.

ART. XIII.

The Treasurer shall :

1. Take charge of the Society's Fund in accordance with the instruction of the Council.
2. Apply to the President to appoint Auditors, and present the Annual Balance sheet to the Council duly audited before the date of the Annual Meeting ;

3. Attend every Council Meeting and Report when requested upon the money affairs of the Society, or in case of absence depute some Member of the Council to act for him, furnishing him with such information and documents as may be necessary;
4. Notify new members of the amount of entrance fee and subscription then due;
5. Collect subscriptions and notify Members of their unpaid subscriptions once in or about January and again in or about June; apply to Agents for the sale of the Society's Transactions in Japan and abroad for payment of sums owing to the Society;
6. Pay out all Monies for the Society under the direction of the Council, making no single payment in excess of Ten Dollars without special vote of the Council;
7. Inform the Librarian when a new Member has paid his entrance fee and first subscription;
8. Submit to the Council at its January Meeting the names of Members who have not paid their subscription for the past year; and after action has been taken by the Council, furnish the Librarian with the names of any Members to whom the sending of the Transactions is to be suspended or stopped;
9. Prepare for publication the List of Members of the Society.

DUTIES OF LIBRARIAN.

ART. XIV.

The Librarian shall :—

1. The charge of the Society's Library and stock of Transactions, keep its books and periodicals in order, catalogue all additions to the Library, and superintend the binding and preservation of the books;
2. Carry out the Regulations of the Council for the use lending of the Society's books;
3. Send copies of the Transactions to all Honorary Members, to all Ordinary Members not in arrears

for dues according to the list furnished by the Treasurer, and to all Societies and Journals, the names of which are on the list of Exchanges;

4. Arrange with Booksellers and others for the sale of the Transactions as directed by the Council, send the required number of each issue to the appointed agents and keep a record of all such business;
5. Arrange under direction of the Council, new Exchange of the Transactions with Societies and Journals;
6. Draw up List of Exchanges of Journals and of additions to the Library for insertion in the Council's Annual Report;
7. Make additions to the Library as instructed by the Council;
8. Present to the Council at its November Meeting a statement of the stock of Transactions possessed by the Society;
9. Act on the Publication Committee
10. Attend every Council Meeting and Report on Library matters, or if absent, send to the Corresponding Secretary a statement of any matter of immediate importance.

LIBRARY AND MEETING ROOM.

ART. XV. The Society's Rooms and Library shall be in Tsukiji, Tōkyō, to which may be addressed all letters and parcels not sent to the private address of Corresponding Secretary, Treasurer, or Librarian.

ART. XVI. The Library shall be open to Members for consultation during the day, the keys of the book cases being in the possession of the Librarian or other Members of Council resident in the neighbourhood: and books may be borrowed on applying to the Librarian.

SALE OF TRANSACTIONS.

ART. XVII. A member may obtain at half-price for his own use copies of any Part of the Transactions.

ART. XVIII. The Transactions shall be on sale by Agents approved of by the Council and shall be supplied to these Agents at a discount price fixed by the Council.

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Wood, Prof. F. E., (absent)
Woodward, A. M. Tracey, L. Pollak Bros., Yokohama.
Young, Robt, Japan Chronicle, Kōbe.
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APPENDIX A.

LIST OF PAPERS AND LECTURES DURING THE SESSION OF 1905.

1. A Modern Japanese Problem Play, by Professor A. Lloyd.
 2. British Seamen and Mito Samurai in 1824, by Professor E. W. Clement.
 3. Village Life in Japan, by Professor A. Lloyd.
 4. Japanese Popular Buddhism, by Rev. J. L. Atkinson, D. D.
-

APPENDIX B.

LIST OF EXCHANGES OF THE ASIATIC SOCIETY OF JAPAN.

- Academy of Natural Sciences, Logan Square, Philadelphia, Pa., U. S. A.
Academy of Sciences, Lincoln Park, Chicago, Ill., U. S. S.
American Geographical Society, New York City, U. S. A.
" Oriental Society, New Haven, Conn., U. S. A.
" Philological Society, New Haven, Conn., U. S. A.
" Philosophical Society, Philadelphia Pa., U. S. A.
Anthropological Institute of Great Britain and Ireland.
Anthropologische Gesellschaft in Wien, Austria.
Asiatic Society of Bengal, Calcutta.
Australian Association for the Advancement of Science, Sydney.
Bataviasch Genootschap, Batavia, Java.
Buddhist Text Society, Calcutta.
Bureau of Ethnology, Washington, D. C.
Bureau of Education, " "
Canadian Institute, Toronto.
China Review, Hongkong.
Chinese Recorder, Shanghai.
Cosmos de Guido Cora, 2, Via Goito, Rome Italy.
Deutsche Gesellschaft für Natur und Völkerkunde Ostasiens, Tokyo.
Deutsche Morgenländische Gesellschaft, Leipzig.
Geological and Natural History Survey of Canada, Ottawa.
Harvard University, Museum of Comparative Zoology, Cambridge, Mass., U. S. A.
Imperial Russian Geographical Society, St. Petersburg.
Imperial Library, Ueno Park, Tokyo.
Imperial University of Japan, Tokyo.
Imperial University of Kyoto.
Japan Society, London.
Japan Weekly Mail, Tokyo.

Johns Hopkins University Publications, Baltimore, Md. U. S. A.

Journal Asiatique, Paris.

Musée Guimet, Paris.

Pekin Oriental Society, Pekin.

Royal Asiatic Society of Great Britain, London.

" " " Bombay Branch.

" " " Ceylon Branch, Colombo.

" " " China Branch, Shanghai.

" " " Straits Branch, Singapore.

Royal Dublin Society, Kildare St., Dublin.

Royal Geographical Society, London.

Royal Society, London.

" " of Edinburgh, Edinburgh, Scotland.

" " Sydney, New South Wales.

" " Adelaide, South Australia.

Seminar für Orientalische Sprachen, Berlin C. Am Zeughaus 1.

Smithsonian Institute, Washington, D. C.

Sociedad Geographica de Madrid, Madrid.

Sociedad de Geographia de Lisbon, Portugal.

Société d'Anthropologie, Paris.

Société Finno-Ugrienne, Helsingfors, Finland, Russia.

State Historical Society, Madison, Wis., U. S. A.

United States Geological Survey, Washington, D. C.

" " Dept. of Agriculture, " "

University of Upsala, Sweden.

Verein für Erdkunde zu Leipzig.

Wisconsin Academy of Sciences Arts and Letters, Madison, Wis., U. S. A.

APPENDIX C.

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